

A



SPIRITUAL AWAKENING

among

INDIA'S STUDENTS.



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Student Volunteer Movement
for Foreign Missions.
A spiritual awakening among
India's students



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AMONG

INDIA'S STUDENTS.

ADDRESSES OF SIX STUDENT CONFERENCES

OF THE

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STUDENT VOLUNTEER MOVEMENT FOR INDIA AND
CEYLON

HELD AT

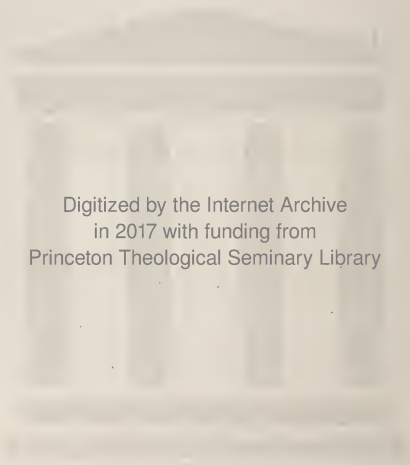
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AMONG
INDIA'S STUDENTS.

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The entire proceeds of the sale of the edition of this pamphlet will be given to the Student Volunteer Movement for India and Ceylon.

PREFACE.

For some years there has been increasing interest in the spiritual welfare of the students of India, both among missionaries and those in the home lands who have studied missionary problems. At the urgent invitation of workers among students in India and other mission fields, Mr. John R. Mott, the College Secretary of the Intercollegiate Young Men's Christian Association, was led to make a tour, visiting all of the leading educational centres of the Orient.

Mr. Mott was also the representative of a still wider organization which was only called into existence last summer. One outgrowth of the Students' Summer Schools, held in Great Britain, Germany, and Scandinavia during the last few years, was the uniting of the Student Movements in these countries, together with the Young Men's Christian Association Movement in Foreign Lands, under the name of the World's Student Christian Federation. This at once brought all these movements into far closer fellowship. It seemed best to the Federation to make Mr. Mott its General Secretary, especially in view of his proposed tour among Eastern students. And hundreds of the leading Christian students in these various countries have been united in continuous, special intercession for blessing upon this tour. Attention is called to this fact as furnishing the explanation of the remarkable results already apparent.

On account of the limited time Mr. Mott was able to spend in India, it seemed to the workers on the field that more students could be reached by a series of conferences held in different sections than in any other way. Arrangements were accordingly made by a Central Committee for Student Conferences at Jaffna,

Ceylon, December 11—13, 1895, at Bombay, January 9—12, 1896, at Lahore, January 23—26, at Lucknow, January 31st—February 2, 1896, at Calcutta, February 13—16, and at Madras, February 27—March 1, 1896.

The objects of the Conferences were: (1) To promote spiritual life and activity among Christian students. (2) To consider the most approved methods for reaching non-Christian students. (3) To discuss the important part which educated young men must take in the evangelization of India. (4) To wait unitedly on God for power from on high.

The total number of delegates at the six conferences was 1,500. Of these, over 300 were missionaries, representing more than 60 societies, or practically all the leading missionary agencies at work in India and Ceylon. There were 133 institutions represented, including not only the great majority of the missionary colleges and high schools, but also many Government and private institutions having Christian students. The aggregate attendance of student delegates was over 1,000, or more than were present at the Student Conferences in Great Britain, Germany, Scandinavia and Switzerland combined, in the summer of 1895. The large attendance of educational missionaries, Indian Christian teachers, and British and American student volunteers was also noteworthy.

Eighty-seven men, of whom practically all were students and school boys, professed to accept, for the first time, Jesus Christ as their personal Saviour. Some of them were Hindus and Mohammedans. One Mohammedan has been baptized to the writer's knowledge, and it is earnestly hoped that the remaining number will have grace to endure that severe test of public baptism. A majority of those who publicly confessed Christ were children of Christian parents, though not themselves Christians any more than students in Western lands who have never personally accepted Christ.

In another direction, the Conferences were found to be specially helpful, that is, in deepening the life of those who were already Christians. The fundamental importance of Bible study for personal spiritual growth, the great need of a far deeper and more increasing

prayer life, the supreme privilege and duty of being filled with the Holy Spirit, were keynotes at all of the gatherings; and the fact that 722 voluntarily covenanted with God to keep the Morning Watch is in itself a result of great significance. It is, as it were, the turning of Divine power through hundreds of new and enlarged channels. The "Morning Watch" was explained to be the setting aside of at least the first half hour of every day for meeting God, face to face, in devotional Bible study and secret prayer.

To those who pray and work for the evangelization of the world, no other result was more cheering than the voluntary dedication of a number of students to the work of reaching their own country for Christ; some of this number are among the most promising Christian students in India. They are largely the fruits of the toil and prayers of faithful missionaries. Unless India is to be an exception to all history, the leaders of her church will be her own sons. We are here simply to co-operate with these young men,—to be helpers with them in reaching the country with the Gospel.

We are thankful that the Conferences received the strong endorsement of missionaries throughout India and Ceylon, and that an earnest desire was expressed for their repetition.

Representatives from the five Indian Conferences met at Madras, at the close of the series, to make plans for conserving and extending the work already begun; and after two days' prayerful conference together, it was unanimously decided to have a similar series of meetings next year. It was further decided to band together those students who had offered themselves, and who should in the future offer themselves for Christian work, into an organization to be called the Student Volunteer Movement for India and Ceylon: and an Executive Committee of three members was arranged for: two of these were appointed by the delegates present and a third by the Intercollegiate Young Men's Christian Associations. Mr. Robert P. Wilder, Mr. Crayden Edmonds, and Mr. J. Campbell White were appointed on this Committee, to which, in conjunction with a committee of three from

the Intercollegiate Young Men's Christian Associations, was entrusted the general arrangements for next year's Conferences. Arrangements were also made for the appointment of provincial committees for each of the sections in which conferences were held this year.

Mr. Mott had been authorized, as the General Secretary of the World's Student Christian Federation, to affiliate any movements among Christian students answering to certain tests laid down by the General Committee. The prevailing and almost only type of Christian organization among students is the College Young Men's Christian Association. Already over twenty such college associations exist in India and Ceylon, while a number are being organized. In view of this fact, the Indian National Council of the Young Men's Christian Associations requested that these associations be affiliated with the Federation, as the Intercollegiate Young Men's Christian Association Movement of India and Ceylon. Having answered to the tests laid down by the General Committee of the Federation, this Movement was admitted to the Federation on an equal footing with the Student Movements in America, Great Britain, Germany, and Scandinavia; the two representatives appointed to the General Committee of the Federation being Mr. Kali Churn Bannerji, M.A., B.L., of Calcutta, and Mr. S. Sathianadhan, M.A., LL.B., of Madras. We cannot but believe that a new epoch has come in the life of the students of this great empire. It is not putting it too strongly to call it *A Spiritual Awakening among India's Students*. In behalf of all the delegates to these Conferences the Committee would express their gratitude to the World's Student Christian Federation for the help of their official representative, whom God has used in so marked a way in the inauguration of this Movement, the fruitfulness of which we feel has only begun. We trust that the plan of sending a representative to visit and to assist these new and inexperienced Movements among Eastern students may become a regular feature of the work of the World's Student Christian Federation.

It is safe to say that India's Christian students feel

much more deeply than ever before their oneness with the Christian students of the world. They join with their fellow-students in Christ, wherever found, in giving thanks to God for the mighty work He has been carrying on among the students of various countries, and they join in the great circle of prayer and work extending round the world that speedily Christ's Kingdom may come, and His will be done, on earth as it is in heaven.

J. CAMPBELL WHITE.

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PART I.

THE DEEPENING OF THE SPIRITUAL
LIFE.

BIBLE STUDY FOR PERSONAL GROWTH.

MR. JOHN R. MOTT said :—

Let us note at the outset that it is the Bible of which we are to think to-night; not books about the Bible, no matter how many, or how helpful, or how accessible they may be. Let us also bear in mind that it is Bible study that is to engage our attention, not the subject of Bible reading, although we might profitably spend the evening upon that. Nor are we to consider the subject of Bible listening, although that is almost a lost art in these days. It is Bible *study* which we are to emphasize with all that the word study means to us as students. Moreover, it is Bible study for personal growth. It is not that form of Bible study designed to equip us to lead others, one by one, to Jesus Christ, although it furnishes a most essential part of our equipment for such work. Nor is the object of such study first of all to enable us to help other Christians spiritually, by preparing us to give Bible readings, or to make spiritual talks, or to teach Bible classes, or to guide the Bible study of others, although it will prove invaluable as a preparation for all such work. It is Bible study for each man's own life which we shall keep clearly before us. It is intensely personal. Its object is personal growth.

What kind of growth is meant? Not growth in knowledge, although the world could far better afford to lose any other sixty-six books than these, viewing them as a store house of essential knowledge. Not intellectual growth, although it may be stated confidently that there is no other group of writings the study of which affords the same intellectual suggestiveness, grasp, breadth and power. Above and beyond all this is the meaning of the term to which we shall limit our thought to-night—Bible study for each man's spiritual growth. It is that Bible study which will make us better men to-morrow than to-day; which will find us far higher up the mountain path of Christian experience a year hence than at

present; which enables us to meet God and to hear His voice and to know that it is His voice. It is that Bible study which opens up to us, each day, further and further vistas into the possibilities of the life hid with Christ in God.

I. Importance of Bible study for personal spiritual growth:—

(1) To us as Christians. It is the test of true discipleship. Christ says, "If ye abide in my word, then are ye truly my disciples." We may call ourselves His disciples, but that does not prove that we are. Our names may be on the roll of His professed disciples, but that is not sufficient proof. The real test is the life, and that is not possible apart from devotional Bible study. If you abide in the Word, that is if you spend time there, if you dwell there, if you live there—then will you necessarily be a true disciple. Such Bible study alone shows us the needs of our spiritual lives. It reveals to us the weak places in our armour, the points of least resistance in our lives. It shows us ourselves as we are, and therefore as God sees us. Chrysostom says, "The cause of all our evils is our not knowing the Scriptures." Therefore, if we would overcome doubts, temptations, passion, evil imaginations, unclean, unholy, and proud thoughts, let us centre our energies upon such study. The devotional study of the Bible alone shows us the possibilities of our spiritual lives. Why be satisfied living on the dead level or in the valley, if God intends that we be climbing in the peaks? The only place where the great mountain peaks of Christian experience are revealed is in the Scriptures. Would we be Christians of more than ordinary spiritual power? Then we must be great feeders upon the Word, which is not only quick but powerful.

De Quincey has divided all knowledge into the literature of knowledge and the literature of power. The sacred writings constitute pre-eminently the literature of power. To have real power with God we must give ourselves to this study. This is clearly taught in the words, "If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you." Other helps to spirituality without devotional Bible study may become dangerous. The habit of meditation, for example, without the Bible is likely to lead a man to become morbid and melancholy; whereas conducted with the aid of the Bible it is a most healthful process. Secret prayer, moreover, is practically impossible without Bible study, because real prayer is not

monologue but dialogue. It requires two to have true communion. We must give God an opportunity to speak to us as well as we to Him.

(2) To us as Christian workers. Would we work without friction, strain, anxiety, worry? Then let us apply ourselves to this kind of Bible study. We may not work so many hours, but we shall accomplish more, and when we leave, our work will not have to be undone. Without deep devotional study there is danger that our work become purely mechanical. It alone will make our experience rich and full and fresh, and keep the realities of our faith vivid. If we would shape the work and not be shaped by it, we must through these studies preserve a strong and ever expanding inner life. Moreover, our faithfulness in Christian work is absolutely conditioned on our abiding in the Word. Above all, it is impossible to have the power of the Spirit of God as a constant possession apart from the study of the Bible. To do the work of God we must have the power of God. To have the power of God we must have the Spirit of God. The Bible is the channel through which the Spirit comes into the life. We do not find Spirit-filled men apart from deep, devotional Bible students. If we would be filled with the Spirit, keep filled, and have our capacity constantly increase, let us become absorbed with the Bible study passion.

II. Hindrances to devotional Bible study:—Let us clear the ground, first of all, of that supposed hindrance—lack of time. In each country that I visit, the students and Christian workers claim that they are busier than those of any other country. I have had to admit this point in at least twelve countries within the past eight months. I am willing to admit it cheerfully here in India. There are persons before me who conscientiously think they do not have half an hour a day to spend in Bible study. Let me suggest two ways of meeting this hindrance. There is time to do the will of God. Is it the will of God that I grow spiritually? Yes, for He does not wish me to become unspiritual, or to stand still. Has a man ever grown spiritually apart from devotional Bible study? I have not found that man. Have you? Therefore, there is time to study the Bible daily for our own spiritual growth. This you say is logical but theoretical. Well then, will you for one month try the plan of spending the first half hour of the day in Bible study, and at the end of the time let us know whether it has interfered with your regular work or standing? Hundreds of persons in different parts of the world have accepted this challenge. Thus

far not one has reported that his work or standing has suffered in the least. On the other hand, many of them report that such study has enabled them to do more and better work. Is it fair, therefore, for any of us without trying it, to say that this cannot be done, whereas hundreds who have tried it insist that it can be done? Some people are kept from this kind of Bible study by the fact that they are studying the Bible for other purposes. Some students have said we are studying the Bible in the college curriculum, will that not take the place of this form of Bible study? It certainly will not; for the simple reason that each student has his own needs and temptations which may not be known to the teacher, and even if they were, they could not be taken up and met in public. Each student needs to have God speak to him personally each day. On the other hand, some say we are teaching Bible classes. Will not the preparation for teaching take the place of such special devotional Bible study? The answer is much the same as before. Each teacher has his personal and peculiar needs which may not be those of his pupils. He likewise needs to hear the voice of God speaking to his own soul each day.

Many conscientious Christians raise the question whether the reading of devotional books will not take the place of Bible study? We firmly believe that much of the lack of spiritual fibre among Christians to-day is due to a second-hand knowledge of the books of God. We would not be misunderstood, for we have derived too much benefit from such books as *The Confessions of S. Augustine*, *The Imitation of Christ* by Thomas à Kempis, *The Spiritual Letters* by Fenelon, *Baxter's Saints Everlasting Rest*, *Jeremy Taylor's* two spiritual classics, *Law's Serious Call*, and the more recent writings of Murray, Meyer, Moule, and Miss Havergal. The point is, Why not go to first sources? One in speaking of some of these writings has said that in their most appealing tones they echo the voices of the Bible. After all, these things ought we to have done and not to have left the other undone?

Some people are hindered from studying the Bible devotionally because they are afraid to do so. The other day in Syria two young men said to me:—If we study the Bible in this way, we are afraid it will compel us to abandon our plan of entering Government service and to devote ourselves to Christian work. A Mohammedan student said to me in Egypt that if he studied the Bible in this way he would have to become a Christian. In another college a young man said it would make it necessary for

him to give up a certain bad habit. Afraid of the light! How unscientific and unscholarly and cowardly! Many people maintain that the reason why they do not study the Bible devotionally is because they have no suitable course of study to follow. This leads to the third point.

III. Suggested courses of study:—It would be an excellent thing if each one of us had studied the Bible as a whole and the different books composing it—their setting, construction, contents, and purpose. The more of such study we can have, the better use we can make of the Bible devotionally. But to complete such a scheme of study would require a lifetime. Fortunately it is not necessary to master the Bible critically before we begin to study it for daily spiritual profit.

The first suggested course would be the study of the more devotional books of the Bible. Some books of the Bible are better for devotional study than others. One of the foremost Bible students in Britain has said that for devotional purposes we should study first, foremost and in this order:—The Gospels, Colossians, Hebrews, Psalms, Isaiah, Deuteronomy. I submitted this list to one of the greatest devotional Bible students in America. He suggested only one change, namely, the placing of Deuteronomy before Isaiah. It seems to me that it would be well for us as Christian workers to place the Book of Acts after the Gospels. There are different methods of studying a book devotionally. The outline studies of St. Luke's Gospel and of the Book of Acts by Robert E. Speer, and of S. John's Gospel by W. W. White, will be found specially suggestive and helpful on this point.

A second course which has been followed with great profit by many is "The Messages of the Epistles to Me." I am indebted for this method to Dr. H. C. G. Moule, of Ridley Hall, Cambridge. The outline which he recommends, and which may be followed in our study of any epistle, is as follows: (1) Account of Christ: (a) Human history, (b) Divine history, (c) Relation to His followers; (2) Account of the Christian life: (a) Inward, (b) Outward; (3) Account of the writer's life in Christ. We would suggest that at first the shorter epistles be taken.

The study of biographies has always proved stimulating to the spiritual life. What incentives to growth and endeavour would come from a close, practical study of a series of lives like Joseph, Moses, Elijah, Daniel, John the Baptist, John, Peter, Stephen, and Paul? To guide us in such study we might take a simple outline like the

following: a man's preparations for his life work, qualifications, difficulties encountered, achievements, the secret of his enduring influence.

The topical study of the Bible is also very fruitful. Mr. Moody every year at Northfield urges the importance of devoting at least one month of Bible study to each of the great doctrines, for example: sin, the atonement, regeneration, faith. When I was in college, two of us met for the study of the Bible. We wanted something to counteract the effect of sceptical philosophy. We took up the topic of the Holy Spirit, thinking we might finish it in three months. We spent the year upon it, and then felt that we had only opened the door. It proved, however, for us to be the very unlocking of the Scriptures devotionally. Or we might take the topic prayer, or the kingdom of God. It is not necessary to prolong the list.

The last course of study, and by far the most important, is the study of Jesus Christ. One day in Edinburgh, I asked Prof. Drummond to name three courses of study which might be recommended to students for spiritual profit. After a few moments of thought he replied, "I would recommend that they study, first, the Life of Jesus Christ; secondly, The Life of Jesus Christ; and thirdly, The Life of Jesus Christ." He is right. It takes us to the very heart of the subject. Pre-eminent and essential for the spiritual life is the constant and devout study of Christ Himself. We would recommend the following six phases of the study of Christ: the character of Christ, the divinity of Christ, the teachings of Christ, the commands of Christ, Christ as a worker, Christ as a man of prayer.

When so many courses of study are mentioned, there is danger that some of us will be confused, hesitate, and fail to take up any. It matters not so much what course we adopt. The main thing is that we decide upon some one course, and hold to it until it yields fruit in our lives and work.

IV. The manner in which we should study the Bible for personal spiritual growth.—(1) Keep in mind constantly the object of this kind of Bible study. It is to meet *my* spiritual need, not that of another. It is to enrich *my* life. It is to lift *my* ideals. It is to enable me to meet God and to hear His voice, to me, personally. We do well to remind ourselves of this object many times during our study.

(2) Be alone, if possible, while engaged in study. This will often be difficult, but it is well worth the effort. We need to be where we can speak aloud to God. It is said that David Brainerd, in order to be alone for meditation

upon the Word, was in the habit of memorizing passages of Scripture and then walking alone in the streets of New Haven, or in the neighbouring fields, revolving these passages in his mind, applying them to his life, and conversing with God.

(3) Let there be resolute detachment of mind. Let us keep our thoughts from the thing which we have just been doing and from the thing which we mean to do next, and shut ourselves in alone with God and His Word. This is all the more important if our time be limited. If we have but half an hour to devote to such study each morning, we do not wish to spend half of it getting the mind fixed upon the subject.

(4) Do not be diverted from the main purpose of the study. This is the peril of most students. We come to something which, as Peter says, is hard to be understood, and are apt to think that that difficulty must be removed before we can go further in our devotional study. Not so. Let us keep a paper on which we can note any difficulty that we come to, and at some subsequent time, as true scholars, let us seek to understand it. But let us not be cheated out of our daily spiritual food by mere intellectual curiosity, important as that is in its proper place.

(5) Be thorough. We have far too much surface study of the Bible. Gold dust is often found on the surface, but, as a rule, we have to dig for the nuggets. We need to sink a shaft in the Scriptures in order to get at the deep things of God.

(6) Meditate. Jeremiah best defines this process: "Thy words were found and I did eat them,"—that is, I take these words into my mind, I store them in memory, I revolve them over and over again, I let them touch the springs of conscience, I let them find me, I let the will act upon them and apply them, I give them right of way in my life, I make them part of myself.

(7) Record results. If you put down one point each day, you will gain over three hundred points within the year. Most of us keep a financial record. All of us are in the habit of taking notes on what we hear men say. Is it not worth while to keep a careful record of God's dealings with us? It is my practice to carry slips of paper in my Bible constantly on which to note such points. I would rather part with the notes taken when listening to the most distinguished lecturers I have ever heard than with these little papers which contain the record of my own soul struggles and of God's personal dealings with me.

V. The spirit in which to study the Bible for devotional profit :—

(1) It should be an earnest or intense spirit. Ruskin says, "He who would understand a painting must give himself to it." He who would understand the deep things of God must give himself to it.

(2) It must be a spirit of dependence upon the Holy Spirit. The Spirit must interpret what the Spirit has inspired.

(3) This suggests that it must be a prayerful spirit. George Müller in writing of his experience in Bible study says, "Spending three hours on my knees, I made such progress that I learned more in those three hours than in years before. From that time I became a lover of the Word of God." Does he mean that he learned more facts in three hours than in years before? No, he means that he spent enough time with the light of God's presence shed upon the Word to have revealed to him a secret and to have opened before him a whole vista of truth. Many times we need to turn from the sacred pages to God with this prayer, "Open *thou* mine eyes that I may behold wondrous things out of thy law." I can see the ordinary things without the help of God; but the unaided intellect at its best is absolutely unable to grasp the wondrous things of God.

(4) It should be a child-like spirit. Bacon urges, "One must enter the kingdom of the natural sciences like a little child." Christ insisted, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven," still less understand its deep mysteries.

(5) It should be an obedient spirit. We must be willing to let the Bible mean what it wants to mean. We must be willing to have our lives changed, cost what it may. "The organ of spiritual knowledge is an obedient spirit."

(6) Finally, it should be a practical spirit. This term is best defined in the Scripture language, "All that the Lord hath spoken we will do." If we would determine to-night that henceforth in our Bible study as we come to commands which we have not obeyed, we would with God's help obey them, as we come to precepts which we have not heeded, we would in His strength heed them, as we see examples which we have not imitated, we would under the Spirit's influence imitate them—our lives would grow by leaps and bounds.

VI. The time for devotional Bible study :—

(1) Let it be a regular time. We should have a Median and Persian hour; that is, an unchangeable hour.

It is a well-known law of psychology that to form a habit we must suffer no exceptions.

(2) Let it be a daily time. Some of us may have a regular time, for example, once each week; but the daily plan is the more excellent one. The world pulls us daily. Satan spreads his snares for us more than once each day. Self asserts itself many times each day. Therefore, we should fortify our lives spiritually at least once a day.

(3) Let it be an unhurried time. We should give ourselves believing time. It takes time to become spiritual. Spirituality is not a matter of chance. It must be preceded by an adequate cause. If we would have large spiritual results in our lives, there must be sufficient spiritual causes. There is natural law in the spiritual world. But some one asks, How much time is unhurried time? I trust it will not mean less than half an hour each day for any of us. Yet more important than this, it means time enough to forget time; time enough to forget the watch and the clock; time enough to forget the thing we have been doing and the thing we mean to do next; time enough to meet God and to have no doubt about it. We are not pleading for a mere form, but for an actual personal meeting on the part of each soul with its God.

(4) Let it be the very choicest time in the day. When is that? I used to think it was the last thing at night, but I found that usually my mind was tired or occupied with the many things which had taken place during the day. Then I tried the middle of the day, but I found it impossible to avoid interruptions. At last several years ago, when I was at Cambridge, I heard of the Morning Watch—the plan of spending the first half hour, or first hour of the day alone with God—and adopted the plan. With some of you who are following the same plan, I firmly believe that it is the best time in the day. The mind is less occupied. The mind is, as a rule, clearer and the memory more retentive. But forget these reasons if you choose. The whole case may be staked on this argument: It equips a man for the day's fight with self and sin and Satan. He does not wait until noon before he buckles on his armour. He does not wait until he has given way to temper, or to unkind words, or to unworthy thoughts, or to easily besetting sin, and then have his Bible study. He enters the day forewarned and forearmed. John Quincy Adams, President of the United States, noted in his journal in connection with his custom of studying the Bible each morning, "It seems to me the most suitable manner of beginning the day." Lord Cairns, one of the busiest men

in Great Britain, devoted the first hour and-a-half of every day to Bible study and secret prayer. We have all heard how Chinese Gordon, while in the Soudan, had a certain sign over his tent each morning which meant that he must be left alone. A friend of mine recently saw his Bible in the Queen's apartments at Windsor, and told me that the pages of that book, which was his companion in the morning watch, were so worn that one could scarcely read the print. He always reminds us of Sir Henry Havelock, who took care to be alone each morning to ponder some portion of the Bible. When on the heaviest marches it was determined to start at some earlier hour than that which he had fixed for his devotions, he arose quite in time to hold undisturbed his communion with God.

Ruskin in speaking to the students at Oxford said, "Read your Bible, making it the first morning business of your life to understand some portion of it clearly, and your daily business to obey it in all that you do understand." Francke spent the first hour of every day in private devotions. Wesley for the last forty years of his life rose every morning at four o'clock and devoted from one to two hours to devotional Bible study and prayer. Rutherford was accustomed to rise every morning at 3 o'clock, and the whole of the earlier hours of the day were spent by him in prayer and meditation and study. Greater than all, we have it on the best of evidence that Christ rose a great while before it was day to hold communion with God. What he found necessary can we do without? Spirituality costs. Shall we pay what it costs?

DIVINE GUIDANCE.

THE REV. H. J. BRUCE, of American Board Mission, said:—

I presume that every one in this audience has an earnest desire to accomplish the utmost possible in life; to do all that he can in the service of the Master, and for the establishment of His Kingdom in the world. The question often arises with us whether this course or that course will be for the best, and we long for some infallible guide amid all the difficult and perplexing questions that arise. If we take the Scriptures to mean just what they say, the believing Christian may have such a Guide through all the labyrinth of life. He who sees the end from the beginning, who knows where all paths lead, who understands all causes

and effects, and all their relations to our individual lives, stands ready to become the personal Leader and Guide of every one who seeks His guidance, and who is willing to follow wherever He leads the way. Without this guidance we should be like a ship in mid-ocean, without compass or rudder, driven by every fitful wind, and carried by every varying current.

Let me invite your attention to some of the teachings of Scripture on this subject of Divine Guidance.

I. The Promise of Guidance.—The doctrine of Divine guidance is taught in many ways in the Scriptures:—by examples innumerable; by declaration of those who have experienced it; by the prayers of God's people for guidance; and by the direct promise of God.

(1) Time will permit of only a reference to Noah, Abraham, Moses, David and all the prophets; and to the pillar of cloud by day, and of fire by night, which led God's people through the wilderness. All these furnish illustrations of our subject.

(2) The Psalmist declares, "This God is our God for ever and ever. He will be our Guide even unto death." (Ps. xlviii. 14.) And again we read, "Thou shalt guide me with thy counsel, and afterward receive me to glory." (Ps. lxxiii. 24.)

(3) David in prayer calls upon one whom he recognizes as his Guide, and says, "Cause me to know the way wherein I should walk; for I lift up my soul unto thee." (Ps. cxliii. 8.)

(4) The direct promises of God are many. "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." (Ps. xxxii. 8.) By the prophet Isaiah it is said that God "shall lead them, even by the springs of water shall he guide them." (Isa. xlix. 10.) And Isaiah says, "And the Lord shall guide thee continually." (Is. lviii. 11.)

The saints had all these promises under the Old Testament dispensation, but how much more full and satisfying are the words of Jesus when he promises the coming of the Holy Ghost. "He will guide you into all truth," "He will show you things to come," "He shall take of mine and shall show it unto you," (John xvi. 13, 14,) "He shall teach you all things, and shall bring all things to your remembrance, whatsoever I have said unto you," (John xiv. 26). The eighth chapter of Romans, that Rest House for the saints, abounds in expressions which indicate that "as many as are led by the Spirit of God, they are the sons of God."

There are conditions connected with this promise of guidance. It is "the meek" whom He will guide and teach his way. (Ps. xxv. 9.) In the 12th verse of the same Psalm it is he who "feareth the Lord" whom he will "teach the way that he shall choose." It is the "good man" whose steps are "ordered by the Lord." (Ps. xxxvii. 23.) Hosea says, "Then shall we know, if we follow on to know the Lord," (Hos. vi. 3) the condition being that we must follow the light we have before we can expect additional light on our pathway. The same is intimated in the words of Jesus, "If any man will do His will, (willeth to do God's will,) he shall know of the doctrine, whether it be of God." (Jno. vii. 17.) Again Jesus says, "If a man love me he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." (Jno. xiv. 23.) Obedience, then, is an indispensable condition to the receiving of God's gracious guidance.

II. We may ask, How does God reveal His will to us? He has many ways of doing this, some of the more prominent and obvious of which we may briefly consider.

(1) By direct command. We have many examples of this method of guidance, both in the New Testament and in the Old. When Philip was labouring with great success in Samaria, the Spirit said to him "Arise and go" to the desert south of Jerusalem. (Acts viii. 26.) Ananias in Damascus was told to "Arise and go" to meet Saul in the street that was called straight. (Acts ix. 11.) And again the same words were spoken to Peter, "Arise and go," when in Joppa the three men from Cornelius were at the door seeking him. (Acts x. 20.) Moses and all the prophets were familiar with the voice of God, commanding them to *speak*, to *go*, or to *do*, according to His will.

The question is often asked whether in these latter days God ever reveals His will to us by direct command. The sceptic rejects the idea, the world ridicules it, but the real Christian knows by plain and definite experience that God's commands have been given to him. The promise in Isaiah was not meant for prophets and apostles alone, but to every one who dwells in Zion. "And thine ears shall hear a word behind thee, saying, 'This is the way, walk ye in it,' when ye turn to the right hand, and when ye turn to the left." (xxx. 21.)

In speaking to this Association of Student Volunteers, may I be allowed to tell you how the Lord called me to become a missionary. You speak of the Student

Volunteer Movement as a modern institution. It may be in its organized form. But I am not sure that I did not join this Movement when I was in college, now just 40 years ago. It was the first term of my Freshman year. Some missionary, or missionary secretary had been addressing the students when the impression took strong hold of me that the Lord wished me to be a missionary. The thought was most distasteful to me, and I tried to put it out of my mind; but this I could not do. It grew upon me, and for three days the struggle continued. Lessons had to be dropped. The head could not study when the heart was stirred with this great life question. And when at length I yielded the contest, and promised the Lord that if it was His will I would be a missionary, my mind was filled with such a flood of light and joy, that I could never doubt for a single moment that it was the Lord himself who was dealing with me in this very personal manner. This initial missionary experience has been a source of strength to me in all my missionary life. Whatever the trials, whatever the difficulties, I have always been able to say with Samuel, "Thou didst call me;" and having been called, I could trust Him for all necessary help and blessing.

May I add one word of caution to our young friends of the Student Volunteers. If you have received the Lord's call and have accepted it, if you are sure of it, then stick to it. Don't go back on the Lord. Don't make him repeat the call too often. It is tempting the Lord thy God, and though His mercy is great, yet there is danger that he may allow you to follow the inclinations of your own heart, as He allowed Balaam to do, to the infinite injury of your life work in His Kingdom. I have known many young men who felt that they were called to the missionary work. For some weeks, or months perhaps, they were enthusiastic and full of zeal. Then came the reaction, and they began to doubt the reality of their call. Again, under the strivings of the Spirit they would consecrate themselves to this work, only to lose their interest again after a time. It is needless to say that very few such men ever reach the foreign missionary field, or if perchance, any such should enter upon the work, it is doubtful whether they would accomplish enough to make it worth the while. You may be surprised when I tell you that of the 23 young men who joined our Band of Missionary Candidates, when I was in college, only 4 or 5, so far as I know, ever actually became missionaries. This was less than one-fourth of the number who had pledged

themselves to the missionary work. I repeat it, therefore, if the Lord calls you, accept the call, and never doubt His word. If any man wavereth, "let not that man think that he shall receive anything of the Lord." (James i. 7.)

(2) God often makes known His will to us through some passage of His Word, which is adapted to our case.

Jesus himself in time of temptation fell back upon the Word. In choosing Judas' successor, the apostles referred to the prophetic word for their authority. The Council at Jerusalem was called to decide important questions in regard to receiving the Gentiles into the Church. Their decision was based upon the Word of God. (Acts xv. 15.) The Psalmist says, "Thy word have I hid in my heart that I might not sin against thee." (Ps. cxix. 11.) And Paul says to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation." (2 Tim. iii. 15.)

I presume that every Christian in this audience has been many times guided by the suggestion of some verse from the Word of God. Saint Augustine had his whole life and character transformed by the Spirit of God bearing into his heart this word of Scripture, "Not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." (Rom. xiii. 13, 14.) His passionate disposition left him, and he became the saint whom all sacred history loves to honour.

A New Zealand convert on coming to the Lord's table found himself kneeling by the side of the man who had slain his father and drank his blood. The old spirit of revenge arose in his heart, and he fled away from the sacramental scene. Just then he seemed to hear a voice saying to him, "By this shall all men know that ye are my disciples, if ye have love one to another." (John xiii. 35.) Then he thought he saw the Man of Sorrows nailed upon the cross, and heard him say, "Father forgive them, for they know not what they do." This so affected him that he gave up his anger, and his revengeful spirit, and returned to the altar of the Lord's supper.

A young woman in Satara, belonging to the lower walks of life, has recently had a remarkable experience which combines both the first and the second of these methods of guidance. She had been passing through heavy trials of sickness and death for more than two years. Her heart was cast down with the thought of all her sorrow. My daughter talked with her and prayed with her, that she might be able to learn the lesson which these trials were

designed to teach her. That night she lay awake much of the night, revolving this thought in her mind, and wondering what that lesson could be. Suddenly this verse was suggested to her, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ." She was so comforted by this, and filled with joy, that the next day she tried to find the verse in the Bible. She had no concordance, and she spent much time in the vain search for it. That night she was again wakeful, and was wondering where that verse could be found, when at about midnight she seemed to hear a voice saying, "Look in 1st Peter i. 7." She arose from her bed at that midnight hour, and read the precious verse which had been such a comfort to her.

You have all doubtless read the story of Dr. Clough of the Telugu Mission. His schools were prosperous and filled with high caste boys. Everything seemed promising of success, when, lo! some outcaste Christian boys came and asked to be received. The fires of opposition were kindled at once. The Brahmans threatened to break up the school if the Christians were received. In great perplexity Dr. Clough and his wife betook themselves to prayer to inquire what was the will of the Lord. After committing the question to the Lord, Dr. Clough took up a Bible, and without any thought of turning to any particular passage, his eye fell upon the words in the first chapter of First Corinthians,—“For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called :

But God hath chosen the foolish things of the world to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty ;

And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are :

That no flesh should glory in His presence.”

While the missionary was considering these remarkable words, his wife came in from an adjoining room, with an open Bible, and pointing with her finger she read those same words, “For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called,” &c. The text had been given to her in the same way as to her husband, and it is no wonder that they accepted it as the voice of God. The low-caste Christians were received, and this was the beginning of a work of ingathering which is one of the most marvellous

of all the marvels of missionary history. Thanks be unto God for the guiding power of the Word, and for the Holy Spirit to apply the Word in our time of need !

(3) A third method by which God may guide us is through the advice of others. There may be those about us who have had more experience in certain lines than we have, and whose judgment may be more mature than ours. I have no doubt that God often reveals His will to us by the suggestions given us by them. The aged Jethro was a man of strong common sense, and in some directions his judgment was superior to that of Moses. When, therefore, he saw Moses attempting to decide all the questions of dispute in the whole congregation of Israel, he knew that it was too much ; and he suggested a course which at once commended itself to Moses, and was accepted as the will of God. (Ex. xviii. 14.) God would not make a direct communication to Moses when there was an agent at hand through whom He could reveal His purpose. When Paul was at Thessalonica he did not know the dangers of his position as well as the brethren who lived there. Therefore we are told that "the brethren immediately sent away Paul and Silas by night, unto Berea." (Acts xvii. 10.) On another occasion, at Ephesus, when Paul would have faced the mob in the theatre and thus exposed his life to danger, "the disciples suffered him not." (Acts xix. 30.) And again when more than forty men of the Jews laid in wait to kill Paul, it was "his sister's son" who "entered into the castle and told Paul," thus suggesting the measures which he should adopt for his personal safety. (Acts xxiii. 16.)

This, however, is a method which demands our cautious attention. It is not every one whose advice we are to take as the expression of the will of God. Many would lead us far away from God. It is only when the advice given is not only in accordance with Scripture teaching, but also commends itself to the mind of the one who is sincerely desirous to know the will of God, and who is looking to God rather than to men for guidance in the particular circumstances, that it is safe to follow it. Paul frequently rejected the advice of others when it did not commend itself to his own sense of duty. (Acts xv. 37—40.) The brethren at Cæsarea besought Paul with tears not to go up to Jerusalem. But he went, believing it to be his duty to go. (Acts xxi. 12—13.)

We see the convictions of duty of two good Christian men at variance with each other. Barnabas would take Mark with him, while Paul thought him not worthy.

Why was this contention between these two men, both of whom professed to be led by the Spirit of God? We cannot say whether, at that particular time, Paul and Barnabas were both looking to God for guidance as they should have been; but even admitting that they were, we can see that a purpose was being accomplished which was of vastly greater importance than the simple question whether Mark should, or should not go with them. The time had come when Paul and Barnabas should separate. There was no longer need that two such strong men should remain together. So Barnabas takes Mark and goes to labour in his native island of Cyprus, while Paul chose Silas and went to confirm the churches in Syria and Cilicia. Would that all the contentions between God's chosen messengers could accomplish purposes as worthy as this. In accepting the advice of others as expression of the will of God, it is necessary, therefore, that every man should "be fully persuaded in his own mind." (Rom. xiv. 5.)

(4) A fourth method of Divine guidance, and one which is, perhaps, the most common of all, is when God leaves us to form our own judgment according to the circumstances of the case, while He controls the motives which led us to our decision. Thus, Peter, in Acts x. 47, was brought face to face with the Gentile world. He had seen how the Holy Spirit had been working in the hearts of the Gentiles just as in the hearts of the Jews, and he formed his judgment accordingly. "Can any man forbid water that these should not be baptized, which have received the Holy Ghost as well as we?" Paul in Troas furnishes an interesting illustration of this method of guidance. The Spirit had "forbidden" him to go into Asia, and had "not suffered" him to go into Bythinia. And while he was waiting to know the mind of the Lord, the man of Macedonia stood before him, in a vision, praying him to "come over into Macedonia." Immediately he made his arrangements to go, "assuredly gathering"—strange words these, but very instructive,—“assuredly gathering that the Lord had called him thither.”

Yet when our best judgment has erred and we are about to take a false step, how often has the Lord graciously interposed and blocked our way, and prevented our carrying out our decision. This, too, is illustrated in the case of Paul. His success in Athens was exceedingly limited. He was much depressed, and went away to Corinth. Here, too, the Jews "opposed themselves and blasphemed." He was discouraged and would have de-

parted thence also, but God graciously prevented his departure by giving him a night vision, and assuring him of success. (Acts xviii. 6—11.) God has many ways of guiding us though we may not, at the time, be conscious of His presence. May I refer to a recent experience of my own? Some official papers had come to me from Government, concerning a subject which deeply affected the interests of our Native Christian community. I felt that much depended on the answer I should give to those papers, and I besought the Lord for direction. During a considerable portion of the night I had the subject in careful, perhaps anxious thought. The answers that suggested themselves to me seemed objectionable and far from satisfactory. But before morning an answer came to me which seemed to meet the case exactly. I could see no objection to it, and I thanked the Lord for giving it to me.

Thus we have seen some of the ways in which the Lord guides His people when they look to Him for guidance. We must not make the mistake to suppose that He reveals His will by the same methods to all. He is infinite in resources. He may not guide any two of us in precisely the same way. Therefore it is not safe for us to judge each other. He may guide some into courses from which He would lead others to shrink. And yet, if we are trusting in Him, and resting in Him, it is the same Spirit that is guiding them and us. Paul expresses this thought so beautifully that I cannot do better than to close this exercise by reading a few of his words from 1 Cor. xii. 4—11.

“Now there are diversities of gifts, but the same Spirit.

And there are differences of administrations, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues:

But all these worketh that one and the self-same Spirit, dividing to every man severally as He will.”

STRENGTH IN WEAKNESS.

REV. NORMAN H. RUSSELL, of the Canadian Presbyterian Mission, said :—

No yearnings are deeper, no prayers more earnest on the part of God's people, than those for power in service; and yet the deepening of these longings is always accompanied by an increasing consciousness of weakness. It is about the solution of this difficulty I wish to say a few words; for the Bible reveals to us that this seeming contradiction is the divine order, and that in the words of that wonderful paradox: "When I am weak then am I strong." (II. Cor. xii. 10.)

I. In the first place let us realise that "power belongeth unto God." (Ps. lxxii. 11.) Power is not in any way inherent in man, or artificially acquired by him, but is a divine prerogative, dispensed by Him at will. From the beginning of history God has been seeking to impress this lesson upon man. How often in His dealings with Israel did He bring them into places of difficulty and danger, where they were impotent to help themselves, and where as the Psalmist tells us, "They cry unto the Lord in their trouble, and He delivered them out of their distresses." (Ps. cvii. 28.) Again at the taking of Jericho, in the conquest of Midian by Gideon, and later on, the victories of Jehoshaphat and Hezekiah, the great lesson God sought to teach was, "The battle is not yours but God's." "Stand ye still, and see the salvation of the Lord." (II. Chron. xx. 15, 17.) Probably there were similar experiences in the life of David which taught him the words that open this paragraph, for he says: "God hath spoken once; twice have I heard this; that power belongeth unto God." (Ps. lxxii. 11.)

In contradistinction to this, how strong are God's denunciations of those who put their trust in man or man's inventions:—"Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots, because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord!" (Is. xxxi. 1.)

Nor is the teaching of the New Testament different from that of the Old. The power is more spiritual, but it is none the less God given. The disciples were thus bidden: "Tarry ye in the city of Jerusalem, until ye be endued with power from on High (Luke xxiv. 49), and they were to receive power only after the Holy Ghost had

come upon them. In agreement with this also are the words of Saint Paul. "I came not with excellency of speech or of wisdom I was with you in weakness my speech was not with enticing words of man's wisdom, but in the demonstration of the Spirit and power." (I. Cor. ii. 1, 3, 4.) Power belongeth unto God and He giveth it to whomsoever He will.

II. How does God dispense this Power ?

Isaiah tells us that "He giveth power to the faint ; and to them that have no might he increaseth strength." (Is. xl. 29.) He "giveth to all men liberally " of such as they shall ask Him, but it is to the "*faint* " that He giveth power ; and to those who know their lack of might that "He increaseth strength." Moses plead his want of eloquence and his slow tongue, and the Lord said, "Go and I will be with thy mouth, and teach thee what thou shalt say." (Ex. iv. 12.) Gideon plead, "My family is poor and I am the least in my father's house," (Judges vi. 15,) but God said, "Surely I will be with thee, and thou shalt smite the Midianites as one man." (Judges vi. 16.) Jehoshaphat's prayer was "We have no might," and the Lord answered, "Be not afraid ; for the battle is not yours but God's." (II. Chron. xx. 15.) Jeremiah said, "I cannot speak : for I am a child." But God replied, "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." (Jer. i. 7.) How truly then Job answered when he said, "How hast thou helped him that is without power ?" (Job xxvi. 2.) The old adage says, "God helps those who help themselves"; the Bible says that God helps those who can't help themselves. The strong, the proud, and the self-sufficient have no claim on God's power ; only to those who can say, "I am poor and needy " (Ps. xl. 17) is He a help and deliverance. The self-sufficient do not go to God for help, or if they do, it is more in the spirit of asking God to be a coadjutor in their plans than of submitting themselves to His plan. The poor and the needy on the other hand, feeling their own utter helplessness, cast themselves wholly upon God, having no confidence in themselves, their whole trust is in God. To these then God increaseth strength. This also is the solution of Paul's paradox, "When I am weak then am I strong." God's strength (or power R. V.) as he tells us is made perfect in our weakness (II. Cor. xii. 9), *i e.*, has its perfect manifestation in the weak ones.

III. We are now able to understand the further words of the Prophet, "He giveth power to the faint ; and to

them that have no might he increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Is. xl. 29-30.) How often have we seen the words of the Apostle illustrated in the Christian life, in that God hath chosen the "foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are." And why? Because these foolish, weak, and base ones have no power of their own to trust in, and consequently they wait on God. It is the youths, the strong young men who faint and grow weary because they trust in themselves. God would have us mistrust our own strength, our own intellectual acuteness, our learning. Paul had all of these, yet when he went to the Church at Corinth his speech was "not with enticing words of man's wisdom, but in demonstration of the Spirit and power." (I. Cor. ii. 4.) The secret of Paul's strength was his weakness; he was in his own opinion not a strong young man but a weak one, consequently he put no confidence in himself, he conferred not with flesh and blood, but went alone into the wilderness to wait on God. And with what result? Surely of Paul, if of any man, it can be said, "he renewed his strength, he mounted up with wings as eagles; he ran and did not weary, he walked and did not faint."

In reading the Acts of the Apostles we invariably find that they disclaimed the power that worked in them. It is God "who worketh in us to will and to do of his good pleasure"; and when man arrogates to self that which is exclusively the gift of God, then we find loss of power (*e.g.*, Acts iii. 12).

How careful Paul is to acknowledge the power in him to be God's; and again where he says, "We have this treasure in earthen vessels, that the excellency of the power may be of God and not of us." (II. Cor. iv. 7.) Let us beware lest we commit the sin of Simon Magus: for this power is not to be sought for its own sake, but rather are we to wait on God that *He* may work in us according to *His* good pleasure.

IV. Finally, it may help us to understand the trials and difficulties of life better to know that through them

God is working out our destiny, by fitting us for service. We are prone not to realize our own weakness, so God forces it upon our attention by breaking us down. Not till his thigh had been smitten and the strong man Jacob weakened for life, did he gain power with God. (Gen. xxxii. 25.) It was in the hour of weakness that Samson, lifting up his heart in prayer, received strength to slay more of the enemies of his country than during his whole lifetime. (Judges xvi. 30.)

Without, however, multiplying illustrations, how plainly is this lesson taught in the life of Paul. Thrice he plead with the Lord to take away the thorn in the flesh, but no, it was needed to keep him humble and weak. God's only answer was: "My grace is sufficient for thee: for my strength is made perfect in weakness." And he was able to say, "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: for when I am weak, then am I strong." (II. Cor. xii. 9, 10.) Is it not so with us, dear friends, that God is seeking in these many trials and difficulties, in these infirmities and reproaches to make us weak, that out of our weakness we may grow strong? He has not answered our prayers as we desired, for He saw that the troubles were necessary to keep us humble. Refusal was better than compliance. Instead of worrying, will we not rather learn like Paul to "glory in infirmities that the power of Christ may rest upon us." Power we know belongs to the resurrection life (Phil. iii. 10), but we cannot attain unto the resurrection, unless we are first made conformable to Christ's death, by fellowship in His sufferings. It is only through such fellowship, through death in life, that we will learn the secret of power. Let us therefore pray the prayer S. Paul uttered "that the eyes of our understanding being enlightened..... we may know what is the exceeding greatness of His power to usward who believe, according to that working of the strength of His might." (Eph. i. 19-20.)

THE OVERCOMING LIFE.

Mrs. CONSTANTINE said:—

"To him that overcometh will I grant to sit with me in my throne." (Rev. iii. 21.) "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." (I. Cor. xv. 57.) "In all these things we are more than conquerors through Him that loved us." (Rom. viii. 37.)

Only through the entrance of the Overcoming One can

there be victory in our lives ; "they got not the land in possession by their own sword, neither did their own arm save them." (Psalm xliv. 3.) Yet do we not often try to fight our own battles? though the enemy is so far stronger than we are. Once a little boy was asked how he overcame temptation. He replied, "I say get thee behind me Satan." Ah, said the one who asked him, I will tell you a better way; when the enemy comes, say, "Lord Jesus, tell Satan to get behind me!" He is the only conqueror.

In the life of Jesus on earth, wherever he went he took possession as Master, as owner for the time. In the temple he drove out the buyers and sellers; in the ship, he rebuked the waves and stilled the storm; in Martha's house he took the command, the place of Master. He must do all, the indwelling Saviour. When Joshua was before Jericho, he had to take the low place, ("What saith my Lord unto his servant?") and let the Lord be Captain before there could be victory. The government must be on his shoulder; there cannot be two in possession. "One Lord" must be over all, and we absolutely under his authority.

Will you go to Calvary, and there *give in* to the Lord Jesus who died for you? On the cross he provided for this full salvation. Let him fully into your heart, and he will bring with him his own pure, patient life; we cannot keep two lives—let your own life go.

But remember that temptation is not sin, except when we harbour and give way to it. The Lord Jesus was led of the spirit into the wilderness to be tempted of the Devil. He suffered being tempted. Temptation tests us, and the Apostle James says, "Count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience." Someone has said, "Every temptation may be a stepping stone higher for ourselves or for others." Therefore, "Blessed is the man that endureth temptation."

Do I *believe* that He can lead me into this life of victory? Do I *trust* Him to do it—*want* Him to do it? Why, if I desire to enter upon this overcoming life, *why* do I desire it; is it that *He* may be glorified? The power to live this life all comes from the risen, ascended Lord who baptizeth with the Holy Ghost. Soon He will come again; all will be under His control then. Shall it not be so now?

Soon He will come; more and more the Lord is bringing His people to be of one accord concerning the Blessed Hope. Is not this one sign of His near return? for the

looking leads to longing, and the longing leads to prayer. "The Spirit and the Bride say, Come."....."Even so, come, Lord Jesus." (Rev. xxii. 17, 20.) And just as King David waited for the invitation of his people before he returned as their acknowledged king, so may it not be that our king is waiting for the united voice of His Church? Return Thou, and all Thy servants." (II. Sam. xix. 14.)

A man of God once said he thought the longsuffering of our Lord was perhaps being exercised in these last days, as much towards His own people, as toward the ungodly. He waits till His bride has made herself ready. This hope once rooted in our hearts by the Holy Ghost, can we delay to let the Lord Jesus be to us all He wishes to be? Let Him deal with you *now*; examine your heart and life in the light of His coming again. Is *all* fully yielded? every corner indwelt, every member of your body possessed by Him? No holding back of the lips from speaking His messages, of feet from doing His bidding?

How the Hope changes and regulates some of the details of our lives; the books we read, the way we spend our time, our hours of recreation, even the arrangement of our homes; in the day of His appearing all will be under His absolute control. Shall it not be so even now? He wants to be to us the mighty Saviour, the Overcoming One; for this He died, that we might be all His own. Can we hold back anything from our coming Lord?

I heard of a house the other day, where the owner left his trusty servants, telling them to be always prepared for his visits, but never giving them an idea of the day or the hour when he would come. They lived literally on the watch, so that when the bell rang, they came at once, ready to open to their master immediately.

Oh may the blessed hope have its right place in our lives now. So shall we too be *quite ready* to welcome our Master, whether he comes "at even, or at midnight, or at the cockcrow, or in the morning." "Every man that hath this hope in him purifieth himself, even as he is pure."

POWER FROM ON HIGH.

MR. ROBERT P. WILDER, of the American Presbyterian Mission, said:—

"Then opened He their mind, that they might understand the Scriptures; and He said unto them, Thus it is written,

that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in His name unto all the nations, beginning from Jerusalem" (S. Luke xxiv. 45—7) Christ has died and risen. Salvation is prepared for all men. Only one thing remains to be done: "Repentance and remission of sins should be preached in His name unto all the nations." The disciples are eager to be off. The world, without God and without hope, needs and needs at once the gospel. But instead of an army moving on the double quick, we see the company of disciples resting ten days in the calm of sweet communion. The Master who commands "go," also commands "tarry," "tarry ye in the city, until ye be clothed with power."

To what "power" does He refer? When I was in the Punjab a year ago it was my privilege to address fifty Indian Christians. They were an exceptionally fine body of believers. When I suggested a forward movement to reach the unevangelized, an Indian Christian said that no such movement can be undertaken until the Indian Church becomes wealthier. When our Lord said "Tarry until ye be clothed with power," did He have in mind the power which money brings? At that time the apostles had not much money, for we read that they had left all and followed Christ. Wealth is often weakness. Great men like Garfield have been strengthened by poverty, and often the sons of rich men become worthless. When the Church under Constantine gained wealth and popularity, it ceased to be the aggressive power it had been previously. "Imperial favour, in the room of imperial hostility, was now to be the source of peril to the Church. A merely formal piety was a passport to office and imperial favour. The moral tone of society was enervated by hypocrisy."

Knowledge is power. Did our Saviour tell the apostles to wait for the power which knowledge brings? At the time these words were spoken there were no university graduates among the apostles. Later they were joined by Paul, but even the learned Paul said to the Corinthians, "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the mystery of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching were not in persuasive words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (I. Cor. ii. 1—5.)

Nothing is here said to depreciate education. Let us thank God for schools and colleges, and for allowing us the privilege of improving the minds He has given to us. But let us never forget that the power to which Christ referred when He said "Tarry until ye be clothed with power" is not power that knowledge brings. It is especially important to remember this in India, where the university degree is worshipped almost as much as the depreciated rupee.

The power referred to is power from on high. The world within the disciples must be filled with the Spirit before they are fit to fill the outside world with a knowledge of the gospel. The intensive work must precede the extensive. Let us notice the order in Acts i. 8, first, the power, then the witness bearing. Let us never reverse this order.

1. It is possible to be saved and yet be without this power. Of course none can be born again apart from the agency of the Holy Spirit. But the work of the Spirit in regeneration is different from His work in empowering for service. The Lord indicates this difference in John xiv. 17: "He abideth with you (*παρ' ὑμῖν*), and shall be in you (*ἐν ὑμῖν*)." No doubt the apostles were converted before Pentecost, for Jesus said to them, "Already ye are clean because of the word which I have spoken unto you." (Jno. xv. 3.) To these same men He says, "Ye shall be baptized with the Holy Ghost not many days hence." (Acts i. 5.) Even after Pentecost there were Christians who had not received the baptism of the Spirit, *e.g.*, the twelve at Ephesus. (Acts xix. 1—7.) To them Paul said, "Did ye receive the Holy Ghost when ye believed?" The apostle here shows that "believing" does not carry with it receiving the Holy Ghost, though it is possible to receive the baptism of the Spirit when one believes. These believers "did not so much as hear whether the Holy Ghost was given."

Again in Acts viii. we find this same truth taught. Though "the multitudes gave heed with one accord unto the things that were spoken by Philip;" though "there was much joy in that city;" though "when they believed Philip preaching good things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women;" yet Peter and John "prayed for them, that they might receive the Holy Ghost: for as yet He was fallen upon none of them: only they had been baptized into the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost."

Mr. D. L. Moody mentions the time when he preached without this baptism of the Holy Spirit. Two ladies in his audience said to him after one of his sermons, "We are praying for you." "Why do you pray for me?" said the evangelist. "Are not my sermons good?" "Yes, but they lack power," was the reply. The arrow struck its mark, and Mr. Moody's soul was poured out in prayer for this gift. The answer came, and he received power after that the Holy Ghost came upon him, and thousands of dead souls have received life everlasting through his preaching. Before this crisis took place, Mr. Moody was a saved man; but the difference between the old life and the new he explained by telling of a sign seen on the premises of a building and the sign read, "To Let With or Without Power." We Christians can go through life with or without this power of the Holy Ghost. Dr. Gordon, of Boston, preached the gospel eighteen years, I believe, before he knew experimentally the baptism of the Spirit. All those years he was a saved man, but he tells us that during those years his preaching was like shooting an arrow from a bow, where everything depends upon the archer's strength of arm. After the gift was received, it was as if the bow had been exchanged for a rifle. All he did was to pull the trigger. The powder and spark did the rest.

2. This Power from on High is meant for every believer. It is not exclusively for mountain peak men, for Elijahs and Davids and Isaiahs and Pauls; but is also for the rank and file of Christians. We read, "And when the day of Pentecost was now come, they were all together in one place. And suddenly there came from heaven a sound as of the rushing of a mighty wind, and it filled all the house where they were sitting. And there appeared unto them tongues parting asunder, like as of fire; and it sat upon *each one* of them. And they were *all* filled with the Holy Spirit." (Acts ii. 1—4.) To whom do the words "each one" and "all" refer? In that house was Peter who thrice denied our Lord. James and John were there. These sons of thunder had been rebuked for wishing to call down fire from heaven to consume the Samaritan villagers. They had also sought to sit, one on Christ's right hand and one on His left hand, in His glory. Philip also was there; he to whom the Lord so sadly said, "Have I been so long time with you, and dost thou not know me, Philip?" Thomas, the doubter, was also in that upper chamber. The women, too, were there. *All* were filled with the Holy Spirit. We find here no favouritism, no partiality.

After Peter's sermon at Pentecost, when the multitude moved by mighty conviction of sin cried, "Brethren, what shall we do?" The apostle replied, "Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Ghost." [Ye who by the hand of lawless men did crucify and slay the Christ of God.] "For to you is the promise, and to your children, and to *all that are afar off*, even as many as the Lord our God shall call unto Him." (Acts ii. 37—9.) Surely we are far enough off in time and in distance to claim this promise.

In the tenth of Acts we read, "The Holy Ghost fell on *all* them which heard the word." Men and women of all classes and races have received this Gift. God is no respecter of persons. In speaking to a company of young men, a man of God said, "Young gentlemen, it is right that you should take this promise to yourselves, that you should believe it, that you should look to the instant fulfillment of that promise."

3. What are the results of being filled with the Spirit?

First, Boldness. The disciples prayed, "Lord, look upon their threatenings: and grant unto Thy servants to speak Thy word with all boldness. . . . and when they had prayed, the place was shaken wherein they were gathered together; and they were all filled with the Holy Ghost, and they spoke the word of God *with boldness*." (Acts iv. 29, 31.)

Secondly, Utterance. On the day of Pentecost the apostles spoke, "As the Spirit gave them *utterance*." Why are some sermons "faultily faultless, icily regular and splendidly null?" Because those who deliver them are not filled with the Spirit, and hence do not speak as He gives them utterance.

Thirdly, there will be a change in the hearts of others. We must not, however, lay too great emphasis upon results. When our Lord said, "Ye shall be baptized with the Holy Ghost not many days hence," the disciples thought that being filled with the Spirit would mean the restoration of the kingdom to Israel. Christ at once took their eyes off the effect for which they longed and put them on the cause. "It is not for you to know times and seasons, which the Father hath set within His own authority. But ye shall receive power, when the Holy Ghost is come upon you." (Acts i. 7-8.) If a soldier be fully trained and equipped, that is enough for him, and he need not wonder whether the commander will use him. The

engine's business is not to ask the driver "where am I going?" but to be filled with steam power ready to move at the pressure of the driver's hand. So we must be filled with power and entirely yielded up to Him who works as He will in us and through us. And yet the soldier well-equipped will sooner or later be marched against the enemy. If the engine-boiler be full of steam, sooner or later the engine-driver will run it along the line. If we are Spirit-filled, God will use us, men's hearts will be moved and their lives will be changed. We have different spheres of work; one among Christians, another among heathen; but each should see results.

Fourthly, there will be results in life as well as in service. *Love* which "suffereth long, and is kind," that "beareth all things, believeth all things, hopeth all things, endureth all things," will be experienced. Then again *joy* will be seen—a "joy unspeakable and full of glory," "joy of the Holy Ghost," so that the one filled with the Spirit can exclaim with the apostle, "I overflow with joy in all affliction." Another result will be *peace*. "The mind of the Spirit is life and peace." "The peace of God, which passeth all understanding." These three fruits will be followed by long-suffering, kindness, goodness, faithfulness, meekness, temperance or self-control. His great work is to make Jesus better known. "He shall glorify me: for He shall take of mine, and shall declare it unto you." "The Holy Spirit has not come to supply Christ's absence: but to accomplish His presence."

4. Finally, let us consider briefly the conditions. The first condition is prayer. Our Lord was praying when the heaven was opened, and the Holy Ghost descended upon Him. Before Pentecost the disciples had been much in prayer. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him?"

The second condition is self-surrender. An Arab Sheik gave a missionary a gun, which, though an excellent weapon, was quite useless because it would not go off. It turned out that there was a tiny particle of foreign matter between the cap and the powder. It was the work of an enemy. The great enemy is ever striving to place a bit of self into our lives to prevent the spark of the Spirit from working. Rev. F. B. Meyer tells of having seen a waking vision in which Jesus appeared to him. The Master entered each chamber of his heart, but he was asked not

to enter one little closet. The Lord was grieved and turned to depart. "I then cried out," says Mr. Meyer, "Lord, if it must be all or none let it be all, and he opened the closet door, from which proceeded a foul odour. But he cleansed the closet, and now that closet is the holy of holies of my heart, where the Lord and I meet daily in sweet communion."

The third condition is faith. "That we might receive the promise of the Spirit through faith." Mr. J. Hudson Taylor, in a private conversation on this subject, took his stand with closed eyes before an open window. He described in detail the whole organism of the eye, but added, "I cannot see." He understood fully the philosophy of sight, but his eyes were closed. Then suddenly opening his eyes, he exclaimed, "Now I see"! So we may understand fully the philosophy of faith without believing and so appropriating.

Another condition is obedience. "And we are witnesses of these things; and so is the Holy Ghost, whom God hath given to them that obey him." (Acts v. 32.)

And how can this fulness be retained? By keeping up the connection. One has said that the artery though full one moment will be empty the next if the connection with the heart be severed.

Shall we by divine help fulfil these conditions? Shall we let Him turn us upside down in order that He may through us turn the world upside down? I close with the words of the young missionary, David Brainerd, "Whatever else you fail of, do not fail of the influences of the Holy Spirit; that is the only way you can handle the consciences of men."

WELL-DOING AND WILL-DOING.

REV. W. G. PEEL, of the Church Missionary Society,
said :—

The will-doer is the well-doer. The will-doer is the missionary and the witness. (Acts i. 8.)

Hear first the Bible Commentary: "The Kingdom of God is not in word, but in *power*." (I. Cor. iv. 20.)

"And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God my preaching was not with enticing words of man's wisdom, but in *demonstration of the Spirit and of power*." (I. Cor. ii. 1, 4.)

"That I may know Him and the *power* of His resurrection." (Phil. iii. 10.)

"That ye may *know* what is the exceeding greatness of His *power* to usward who believe, according to the working of his mighty *power* which he wrought in Christ, when he raised Him from the dead and set Him at His own right hand in the heavenly places." (Ephes. i. 18—20.)

"Who are kept by the *power* of God through faith unto salvation ready to be revealed in the last time." (I. Peter i. 5.)

Bearing these inspired words in mind, we turn to Acts i. 8, which is to form the basis of the address, which, I now, with God's help, shall endeavour to deliver. The key-note is will-doing and not the mere well-doing, which is common enough in all Christian circles and outside Christian enterprise. "Ye shall receive power after that the Holy Ghost is come upon you" (or "the power of the Holy Ghost coming upon you") and ye shall be "witnesses unto me." It is emphatically the will of God, as expressed here by Christ, that all believers shall receive "the power of the Holy Ghost coming upon" them that they may be "witnesses" to Jesus at home (in Jerusalem), near home (Judea and Samaria) and anywhere, even unto "the uttermost part of the earth." Each believer is one sent upon a mission. He is to bear witness before his fellowmen that he has personal and direct knowledge of Jesus. The apostles, as ear-witnesses and eye-witnesses, had a special advantage, but *they* needed the coming of the power of the Holy Ghost to enable them to give effectual witness.

1. The expectations of Jesus. The last moment had come. Our Lord with his heart full of gladdening expectations was speaking His very last words. We can imagine how solemnly they fell upon the ears of His followers! He was about to commit to *men* a work to be finished for Him, even as He had finished the work, which the Father had given Him to do. (John xvii. 4.) He was about to ask *men* to glorify God Himself, the Father and the Holy Ghost, on the earth, even as He had glorified the Father. (John xvii. 4.) He was about to leave in the hands of *men* a stewardship which He, as man, was prevented by the eternal counsel of God from discharging any longer on earth, except by the Holy Ghost's "coming upon" members of His Body. He had remained on earth after His resurrection as long as the will of the Father had permitted, and now, ever obedient, He was going "up" (Acts i. 9) to sit down on the right hand of God and patiently to

wait until it should please His Father to make His enemies his footstool (Heb. x. 12—13). He knew that as soon as He should be "glorified," the Holy Spirit would be "given" to men (John vii. 39) in the deep sense which He had hinted at before His death. (John xiv. 16—18).

Before He departed from Olivet, He gave vent to His expectations regarding "the Kingdom" (Acts i. 6), which was uppermost in the minds of His disciples. "Ye shall receive power," He said, "after that the Holy Ghost is come upon you and ye shall be witnesses unto me." Having committed to them this sacred trust, "He was received out of their sight."

Are we fulfilling the expectations of our Lord, or betraying His trust, and therefore delaying the hour in which He shall place His feet upon his enemies? Is He not the nobleman who has gone into a far county to receive for Himself a kingdom, and to return? (Luke xix. 12.) Realize the expectancy of our Lord Jesus with regard to yourself. He expects you to be one receiving the power of the Holy Ghost coming upon you that you may attend to the interests of His Kingdom with the deepest devotion. He trusts *you* to make the fullest use of your saved condition, while on earth, to be His witness. He is amazed at your selfishness in welcoming Him as Saviour without your abandoning yourself to Him to do His will as a witness. Do take into account the undying interest which the Lord has in "filling" each believer. (Ephes. v. 18.) It is a mean thing to betray His trust. Yield fully in order that you may hasten the ineffable moment when the Father shall say, "Go, take the kingdom for your enemies have become your footstool. Wait no longer." (Acts i. 7.)

2. The mystery of the departure of Jesus. It is a very marked mystery that our Lord did not stay longer on the earth after His resurrection, for He could most easily have prepared generation after generation to so know and love God that the establishment of the kingdom would have been ensured at a very early stage of the Christian era. Such reasoning, however, has been for ever checked. (See Acts i. 6, 7.) The Lord Jesus had to obey the will of the Father and to trust Him for the gathering out of the Bride, the Lamb's wife that is to be, from among the Gentiles, just as much as He had done the will of the Father and trusted Him in the life on earth, which ended in the awful desolation of being "forsaken" on the cross. The Dispensation of the Holy Spirit reveals the secret of the abiding presence of the Son of God and of the Father

in the heart of each believer (John xiv. 23) and teaches us that while Jesus is "sitting and waiting," the great I AM is with us in the person of the Holy Ghost for the express purpose of preparing the way for the return of the King. Though Jesus has gone, we have the full resources of the God-Man within reach. On these we are to draw, for, in Him, who is with us always, we have not only the life which began with the regeneration of our souls, but also "the power of the Holy Ghost," for the accomplishment of the will of God on earth, while our Lord is absent in the body.

3. The Coming of the Power, a Matter of Fact and of Experience. The Bible comments, with which we stored our minds at the outset, are a few of the direct assertions on the part of St. Paul and St. Peter who wrote under the inspiration of the Holy Ghost to the effect that all God's dealings through His witnesses with Gentiles, such as the Corinthians or the Ephesians, or with the Jews, were superhuman and divinely wise. The faith given to the converts among these people stood not "in the wisdom of men," in any wise, but "in the power of God" (I. Cor. ii. 5). Nor was their walk "in newness of life" (Rom. vi. 4) anything but a daily experienced "renewal of their minds by the Holy Ghost."

This fact and experience hold good in our day. Each believer who has been spiritually enlightened will frankly bear witness to his independence of "wisdom of men" in the matter of his faith in the gospel which has become to him "the power of God" (Rom. i. 16), and with "much assurance" (I. Thess. i. 5); and he will state that he is only able to be a witness unto Christ because to his certain knowledge there is an "effectual working" of divine power within him.

4. Prejudice and "Wisdom of Men." These rob many believers of the experience who all the while are convinced of the fact. Unity of spirit is crucially important just now while we are together in the presence of God, seeking to know what the Lord Jesus meant when He spoke of "the power coming" upon His followers. Let us at this stage resolutely sink prejudices arising out of the wisdom of men which we may be nursing against what is termed "The Holiness Movement." Let us put aside every controversial term, no matter how firmly we may hold this or that view. Let us throughout this Conference keep our attention rivetted on the thoughts:—(1) Can members of Christ be really and effectually prepared to do Christ's work? (2) Are *we* the members of His Body

in the prepared condition as those upon whom the power of the Holy Ghost *has* come as witnesses unto Christ ?

Members of Christ are organically connected with their Head, and, therefore, the full Life of the Head must flow into them, unless there is a ligature round the limb inevitably rendering very scanty the supply of the divine "fulness." A member of Christ need only stop short of the amount of "fulness" (John i. 16) which he can receive as a healthy and perfectly developed one. If, however, he fasten a ligature and impede the flow of the "fulness," he must abide the consequences. Undoubtedly there is the full tide of eternal Life in Christ, and, as indisputably, it is said in the Holy Word: ye shall receive the power of the Holy Ghost coming upon you from Him.

Should any believer be conscious that his union with Christ has not brought him abundance of Life (John x. 10) and the power to "witness," he must sadly own and look for a self-tied ligature, and boldly, by faith, remove it, pleading the "no dominion" (Rom vi. 14 and viii. 2) and promise of victory. (Rom viii. 37—39.)

Christ can and will take complete possession of the believer just as you have full possession of your own healthy and undeformed hand and arm. *You* as a member of Christ can be better than you are at present, for there is provision in the economy of Grace for you *always* to walk in the Spirit (Gal. v 16) as a victorious, and a witnessing, and a "power" Christian. (I. John iv. 4).

When you return to your spheres of work and joyfully propound to your neighbours, with increased earnestness, what the Bible teaches concerning full surrender to God (Rom. xii. 1, I. Cor. vi. 13, 20) accompanied with full cleansing (John xiii. 10), and a filling full (Col. ii. 10, Grk.) in Christ, you will alas! meet with Christians who will honestly and with almost fierce eagerness try to cut what they deem unsafe ground from under your feet, so that you may haste to their Scriptural rock. You will find yourself running full tilt against precious, fixed, and preconceived ideas in the minds of your fellows, who will feel obliged to tell you that your utterances smack of "sinless perfection" which they most rightly cannot away with. You will be criticized, mercifully I trust, and classed as one of the misguided men who go about teaching "strange views." Fearlessly encounter such persons and ask them one thing: Are members of Christ, in your opinion, doing all that Christ can enable them to do? Are *you* what Christ expects and commands you to be *at this moment* as a witness unto Him "not in word but in power"? Follow up

any answer which they may make with this assertion: "I, at any rate, have a great desire to be a witness in the kingdom of our Lord with the power of the Holy Ghost betrayed in my life and in my words. I have therefore wholly yielded to Jesus myself, my family, and all that I have. He has taken full possession of me by His Spirit, and true to His promise, I find myself, in a degree never before known to me, a witness unto Him.

It may be, my hearers, that you refuse a present unity of Spirit, and will only weigh my appeal to you in balances hopelessly weighted on one side with the prejudices accumulated during years of quiet study and thought biassed against "The Holiness Movement." My appeal is truly nothing in itself, but beware how you thrust from you these God-given opportunities of surrendering yourself wholly, without any reserve, to Christ to be a *will-doer*. Nazareth has its ever pregnant lesson for those who stereotype their views of *how much surrender* to God is all that is necessary in this life, and are impatient of aught that does not accord with their cherished theories and principles. Read Luke iv. 18—31. Though the Spirit of the Lord was upon Jesus, and though all bare Him witness and wondered at the gracious words which had proceeded out of His mouth, the synagogue folk soon hustled Him out of their place of worship and would have killed Him had He not passed through the midst of them and gone down to Capernaum. Had they surrendered to "Joseph's son," they would have been blessed beyond telling; but prejudice—how blind—prevailed, and the teaching and the power which the irritated people refused to accept were passed on to others. "He came down to Capernaum." (ver. 31).

5. The Opposition of the Prejudiced is Maintained in the Face of Facts Which Should Disarm Them. The Book of the Acts of the Apostles is rich in allusions to men filled with the Spirit of God, and declares that the promise covering the gift of the Holy Ghost is for all Christians. (Acts ii. 39). History, subsequent to the apostolic times, seems to have lulled Christians into the belief that no such filling of witnesses with power in the kingdom pertains to present day christendom, though to the mind of the careful student there is the conviction that men "full of the Holy Ghost" (Acts vi. 3) have never absolutely failed to witness for God in all the past centuries. Think of the men who, at the beginning of this century, were prominent as supporters of the Bible, Church Missionary, and other Societies. The biographers of these spiritual giants

record that they were men of the type of the first century Christians.

To come closer, you know men who in the "power" upon them, and in their witness are different from the great body of Christians, yet they have no more than you may have. It is without contradiction that some men now-a-days are such that we are constrained to say: "they are indeed full of the Holy Ghost." We feel it very pungently, and ourselves long to become such as they are. Now, "God is no respecter of persons." He dwells in the humble. Where *He dwells* there is power. (Is. lvii. 15). St. Peter will ever be to us a disciple of Jesus beckoning us to follow Christ in a whole-hearted manner, that we may receive "the power" we pant for. Think of him at the time when he was baptized (?) by John the Baptist, when Andrew showed him the Lamb; when he cried: "Depart from me, for I am a sinful man, O Lord;" when he wept bitterly after the base denial; and when Jesus met him *alone* after the resurrection. (Lk. xxiv. 34.) Fill up the details of the sketch in your minds and then deeply meditate upon St. Peter's career after Pentecost.

These facts of to-day, of yesterday, and of the first days interpret "the Promise of the Father" (Luke xxiv. 49) and support *our claim* for as full a share, as we, the members of Christ's Body, can receive. (Rom viii. 32; Luke xi. 13.)

6. The Prejudices of Those Who Oppose Holiness Teaching Gain Strength Because of the Christian Puzzle.

- (a) There are numbers of persons who call themselves *Christians* who show no signs whatever of possessing the life which is in God's Son. (I. John v. 11.)
- (b) There are numbers of persons who exhibit unmistakable signs that they are "in Christ" and have His Life, but are without "the power" of the kingdom.
- (c) There are many yielded Christians (Rom. vi. 13) whose "walk" plainly testifies that the kingdom of God is "not in word but in power," and who, in the strength of the Holy Ghost coming upon them, are very potent witnesses unto Christ; but they are "a house divided against itself," on the question of sin in the believer. Verses 8—10 of I. John i. ought to settle such a point for ever.

The condition of the first class almost suggests that the

victorious "walk in the Spirit" and an apostolical "witness" unto Christ are, perhaps, impossible in any Christian community. The condition of the second class is so much the rule everywhere that it almost argues that "the power" of the kingdom is yet to come. The condition of the third class stirs up such criticism that a longing soul which has the Life and pants for "power" fears to ally itself with those who seem to have gone beyond the border which marks off truth from error.

7. All Prejudice May Be Swept Away by a Consideration of Well-Doing Contrasted with Will-Doing. The heathen and the non-Christians do good to their neighbours to an extent little realized. Persons who call themselves Christians, but are unconverted, do much good to those around them. Christians, who have the Life but no "power," are, many of them, really "clad with zeal" and spend their time in doing good. The two former classes are not doers of the will of God towards their neighbours in the sense that Christ was. The people of the latter class are not necessarily doers of God's will while they are doing well, for they may be simply pleasing themselves, or giving out of their superfluity, or working out their own plans, "wood, hay, stubble." (I. Cor. iii. 12.)

The will-doer, *i.e.*, the one abandoned to the will of God in *all* things in every day life, is necessarily "a worker together with God," and however little he may seem to accomplish, it will be found hereafter to be "gold, silver, precious stones." (I. Cor. iii. 12.)

Forget, therefore, for the nonce, all that in your mind may make against any teaching of the day, which is distasteful to you, with regard to how the believer may become holy; and face this question: "Are you a willing doer of the will of God in *all* things in your daily life, as one wholly yielded to Him to effect His purposes in any direction?" In this doing of God's will, holiness and happiness are bound up, for upon the will-doers comes the power of the Holy Ghost to make him a witness.

Union with Christ makes the will-doing possible: for when you are truly surrendered to Him, He works out the will of the Father through you, so far as you are needed as an agent. You are under the dominion of Christ. You are "baptized with the Holy Ghost" or "filled with the Spirit," describe it as you may. You have become a witness with power in the kingdom, and will preach the "Word in power, in the Holy Ghost, and with much assurance." (I. Thess. i. 5.)

8. The Real Question. Having prepared the ground

thus far, we now, as those who wish to have "the power," will examine our warrant for claiming it.

Are the two passages, Acts ii. 38-39 and Acts i. 8, for a generation or for the age? Read them. The words are precious. "Ye shall receive the gift of the Holy Ghost." St. Peter's words included all that are "afar off," ourselves in this room, and all whom God has called to-day. The power is received after that the Holy Ghost comes upon the believer. Our Lord says so. Is not that enough? But was He referring only to the little knot of men whom He had chosen as his first witnesses, or to succeeding generations of His followers? Plainly, very plainly St. Peter impressed upon the apostles the gospel fact that Gentile Christians had just as much share in "the gift" and "the power" as they had. Read the eleventh chapter of the Acts of the Apostles. St. Peter is defending himself against the charge: "Thou wentest in to men uncircumcised, and didst eat with them." He describes the vision granted to him and startles all his hearers by saying with reference to Cornelius and his household, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning. (Ver. 15.) Then remembered I the word of the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. What was I that I could withstand God?" (verses 16, 17). St. Peter understood that any member of Christ, Jew or Gentile, was, in God's sight, a fit person to receive the fulness of the Head of the Body.

Surely witnesses unto Christ were needed for more than a generation! It remains, therefore, for us to accept the words of Jesus who spoke expecting to be believed by all His disciples, in all generations; so that there might be a continuous receiving of "the power" for witness and no betrayal of the trust, committed to men, to fulfil the stewardship on earth which He could no longer attend to in bodily presence.

As far as we can gather from Holy Scripture, our Lord as the Son of Man will have no authority given to Him to come back to earth to reign as King until the Father's signal is given (Acts i. 7); but He now has authority, and has had since Ascension Day, to fill His disciples with the Holy Ghost, so that they may act for Him in the element of his power.

9. *Cling To What Has Been Revealed.* There is ground for quoting Acts i. 8 and Acts ii. 38-39 as referring to all Christians in all places, in all generations, because of the test case of Cornelius (Acts x. and xi.), a test case because

of the remarkable vision granted to St. Peter. It is outside controversy that others besides the apostles received "the power of the Holy Ghost coming upon them," much to the surprise of the apostles themselves. It is certain that there is no escape from the command: "Be filled with the Spirit." (Ephes. v. 18.)

Cling to what has been revealed. You could never have known this gospel "mystery" but for the revelation vouchsafed by God. You are to witness. "The power" is for you. Claim it. Declare to others what you know. Some earnest men of God will not agree with you that there is any such thing, to-day, as a baptism with the Holy Ghost for the individual. They will acknowledge fully the indwelling of the Holy Ghost, in the believer; but will sincerely tell you that Holy Scripture does not warrant an individual's definitely receiving the coming of the power of the Holy Ghost for his witness unto Christ. Go your way with meekness. Let God exhibit the power in your surrendered body and spirit. Cling to what has been revealed, though you may have much to endure. Study Jeremiah xxviii. The prophet was severely taken to task for his words, which, however, came true in time, for they were in accordance with revelation. "He went his way." (Ver. 11.) If you have not appropriated "the promise of the Father" as interpreted in the blessing on Cornelius and his household, do not rebel against a revelation which has been understood and acted upon by your companions, who are members of Christ's body. St. Paul, you will call to mind, at one time strongly rebelled against the whole teaching and witness of the apostles, but he lived to urge all Christians to be filled with the Spirit.

10. Rough Conformity to The Likeness of Christ. You all admit that we must only stop short of the Life, Power and Likeness which, as members of Christ's Body, we may have. Explain then, why there is so much of what can only be termed rough conformity to the likeness of our Lord. The daub of worldliness disguises the likeness to Christ in many persons who are trusting in Jesus for salvation, but have not settled with themselves, once for all, that the blood of Jesus sprinkled upon them separates from sin, and separates unto God, to the intent that they shall walk before God in holiness and righteousness all their days. Such are conscious, however, of a gradual process of renewal, as all believers are, whether living much for themselves or wholly given up to God; but they are not alive to the danger of settling down contentedly

to a gradual conformation, with a hope and an idea that, somehow, they will be quite transformed at the last. This is the plain word of God: "Put on the Lord Jesus Christ." (Rom. xiii. 14). Be a living epistle of Christ written by the Holy Ghost for men to read easily. Christ must be so clearly written across you and your doings that you may not have to explain to men that "not I but Christ liveth in me" is your standing before God. (Rom. v. 2.) Your part is so to live that men may take knowledge of you that you have been, and are, with Jesus.

When you "put on the Lord Jesus," you appropriate Him according to your present capacity, and at this stage you become such a likeness to Christ as God wills. Ten years later, the likeness will be fuller; but only because you are "putting on the Lord Jesus" according to a fuller capacity. God knows that the fine details will be filled in last of all, but He demands the likeness, and not a rough conformity, at the earliest appropriation of His Son.

We are "changed, transfigured into the same image" (now spiritually) from (one degree of) glory to (another degree of) glory, even as by the Lord the Spirit. (II. Cor iii. 18.) We begin with a state of spiritual glory, viz., Christ put on. This is our standing by faith; but it is incumbent on us to appropriate the likeness. Behave with no mock humility. Now, by faith, we who have "put on the Lord Jesus" are to be transfigured from glory to glory. This is, in other words, an exhortation to disciples of Jesus to see that the power of the Holy Ghost is upon them for a witness, "not in word but in power."

The fine details of the matured likeness to Christ, only God's hand can fill in, when there is stillness on the part of the believer while submitting to any form of God's will, crucial or soothing. In will-doing you shall behold God mirrored in Christ in the Word and shall, as Moses did, catch the radiance of the glory and ever be spiritually transfigured before men "from glory to glory."

11. Alive Unto God, And Dead Unto Sin. "Dead, buried, risen, and alive" are judicially true in the case of all believers, for this is God's reckoning. The yielding is only true after a man has come to the end of himself, and has been broken into pieces, as it were, ready to be melted down and recast in the mould of God's will. This dying to self is not a judicial act of reckoning, merely, but it is a realized condition in which you let go everything, convinced at last that you are like a drowning

man endeavouring to save himself by violently clutching the water with his hands. It is the deepest humiliation of self that you can experience, to abandon the rich stores of your intellect, to lay wife, children, money, and position on the altar, and to say, "O Lord God, take me, re-make me, mould me in Thy will, not I but Christ, not I but Christ."

Those who have gone through the agony of this blessed spiritual transaction with God know what dying to "I" is. Alas! the human soul will seemingly fight to the end, strengthened with the air of its own element, not Christ but I, before it will die, and live breathing the pure element of separation unto God, not I but Christ, and married to Christ (Rom. vii. 4) bring forth fruit unto God.

12. How Union With Christ Affects the Believer in Five Important Ways. Let us not lose sight for a moment of the revelation that "he that is joined unto the Lord is one spirit." (I. Cor. vi. 17). Christ and the believer are inseparable. They have been dead (Gal. ii. 20) together and buried together. (Rom. vi. 4.) They have been quickened together (Ephes. ii. 5) and raised up together. (Ephes. ii. 6.) Precious as these four identifications are, there is another one. It is one which sheds much light on the soul, anent "the coming of the power of the Holy Ghost" upon a poor weak Christian in his pilgrimage. God has made them "sit together in the heavenly places." (Ephes. ii. 6.) Each member of the body of Christ is thus in every way and fully affected by "the fulness of Him that filleth all in all." (Ephes. i. 23). Though not yet ascended in the body, we are, by faith, ascension Christians and have, according to capacity, the coming of the Spirit upon us, which our Lord Jesus has received without measure. Are you, my beloved friends, fighting your battles from the position of "sitting together" with Christ on the throne? Satan dreads to come within reach of the "power" and cannot resist nor molest you, when, as a "worker together with God," you act as a witness through whom is being poured "the strength of the might" of Christ.

13. The Results of An Appropriation by Faith of Christ Ascended. Our Lord Jesus had to depart. It was the Father's will. But the doing of the will earned a double blessing. Christ was still to be with us always, (Matt. xxviii. 20) and the Holy Ghost was to be in us evermore. (John vii. 39 and xiv. 16—17.) What in practical Christian life and work are the results of this double abiding? Let us go to the Old Testament for a lesson of details. Take, for example, II. Chron. xv.

1—15. Remember, however, that the words in John vii. 39 had not been uttered, and that the present standing of Christians is exceedingly different from that of holy men of old under the old covenant. (Matt. xi. 11.) Those who live the ascended life are vessels meet for the Master's constant use. (Colos. iii. 1—3.)

To resume, the spirit came upon Azariah. (Ver. 1.) He went to Asa as the Lord's witness, and spoke the message. (Ver. 2.) Asa was deeply affected, the Holy Ghost applying the message with power. (Ver. 8.) Asa acted vigorously and gathered the people. (Ver. 10.) The people were stirred effectually, the Holy Ghost carrying on the work with power. (12—13.) Great blessing followed: for (1) the Lord was found of them; (2) and the Lord gave them rest round about. (Ver. 15.)

Similarly, to-day, if you yield to the Lord's will as "living sacrifices" (Rom. xii. 1) wholly for Him, and *do* His bidding, the Holy Spirit will clothe you habitually with Himself. (Compare Judges vi. 34, marg., with I. Chron. xii. 18, and II. Chron. xxiv. 20 margins.) You will carry simple messages which the Spirit will apply with power. (I. Cor. ii. 4.) Your hearers will be affected and will influence others. The Lord will be found. The Lord will give rest. You may never know, until the great hereafter, the widening circles of blessing to which your humble and apparently weak witness unto Christ has given birth. Such, notwithstanding your ignorance of them, will be the practical results of your appropriation, by faith, "of the Promise of the Father," (Luke xxiv. 49) "the coming of the Holy Ghost upon you." (Acts i. 8.)

14. Have You Surrendered? It now remains to press home to your hearts the question which, may be, at this present, will pierce you like a sword. Have you surrendered? Have *you* surrendered? Give no wavering answer. Be faithful to the voice of your conscience at this moment.

St. Peter gave up all that he possessed when Jesus called him at the lake. (Matt. iv. 19—20.) They had met before Andrew had brought him to "the Lamb of God" for salvation. But St. Peter was not ready to give up himself to Christ at the lake. He felt, rather, how little he and Christ had in common, (Lk. v. 8) and knew nothing about dying to self. In after years, when not rid of his views of self-importance, he actually joined with his fellow-disciples at the Lord's supper in debating who should be chief after the Lord was gone. (Lk. xxii. 24.) From "strife" to denial was a quick and easy descent;

hence a few hours after the supper, self was so paramount in St. Peter's eyes that he denied on oath that he knew anything about his Master.

On the Resurrection Day the Lord had an interview with St. Peter, when he was alone. (Lk. xxiv. 34.) We may judge of what passed, from his conduct at the lake when he faltered out the third time: "I love Thee" (John xxi. 17); and from what happened to him "in the upper room" when the cloven tongue of fire settled on his head. (Acts ii. 3.) Peter, at last, had yielded himself to Christ.

You, dear brothers and sisters, may have given up much, nay even all, of your possessions to Christ, but have kept yourselves back. You may have given up part of yourselves to Christ: Many, very many, stop short of: "none of self and all of Thee," contented with: "More of Thee and less of self." Christ wants the use of the member wholly for Himself. He is the Head. He must direct the member altogether. He will not force you. You must yield, as a free-will offering and keep nothing back.

15. Hindrances. What keeps you from receiving the power of the Holy Ghost coming upon you? Why do you still betray the trust of being a witness? Why are you still disappointing Jesus? As briefly as possible, some hindrances shall be stated to you, which if you are in a mood to listen, will make you feel true sorrow of heart for the way in which we believers disappoint our Lord.

(1) The neck is not under the yoke. (Matt. xi. 29.) You have got rest, (ver. 28) but not the deeper rest? (ver 29). The yoke keeps the man entirely under Christ's direction and control. He becomes a will-doer.

(2) The impatient conduct and loss of temper under evil or adverse circumstances. You are not responsible for circumstances, but God watches narrowly to see whether your conduct is that of a will-doer. If it is not, the Holy Spirit is grieved; for God is resisted, inasmuch as it is Jehovah who orders all your course in daily life.

(3) The lack of unity of spirit with all members of Christ's Body: God may or may not give us uniformity. He demands unity of spirit, in the Spirit, on the part of all members of Christ, at all times, and in all places.

(4) The self-efforts which you make in spite of God's clear teaching of "Not I but Christ." (I. Cor. i. 30.) You have nothing and can be nothing "apart from Christ." (John xv. 5, Grk.) He must be all in all, for it is He that "fillet all in all." (Ephes. i. 23.)

(5) The lack of conformity to the death of Christ (Phil. iii. 10), and your acting with regard to money, intel-

lect, books, worldly position, family, &c., in the spirit : Not Christ, but I must decide.

(6) The neglect of prayer and of the Bible for work. It is possible to work as a well-doer and yet to wither because not a will-doer. Work is good, but you must be much of your time speaking to God, and listening to God speaking to you, else the Spirit of Christ cannot make known the things of Christ.

(7) The neglect of practical righteousness in little things, or say, mayhap, in money transactions in business.

(8) The unbelief which robs you of Christ's riches and keeps you a cold and unsatisfied child of God.

(9) The needless and unloving criticism of your neighbour as to his dress, attainments, habits, manners, often so couched as to put him to ridicule. This is a serious check to the operations of the Spirit of Love who desires to possess you and make you an image of Christ to your neighbour.

16. Complete Surrender. These horrible hindrances, only alas! some of the many, to the "effectual working" of the Holy Spirit, whose special function it is to prepare the believer to be a witness will all be successfully dealt with by the Lord Jesus, if you will let Him meet you, as he met S. Peter alone, humbled, and ready to say: "Not I but Christ." Each of us must do this for himself or for herself. Meetings and conventions are great helps, in that they warm the heart and soften it. But nothing can take the place of an individual meeting with Jesus for confession and self-surrender. Wait eagerly to meet Christ as poor Peter did in his hour of desolation on Easter Day. "He ran to the sepulchre;" he, a backslider, with a dreadful oath taken against himself. "Jesus appeared to Simon." (Lk. xxiv. 34.) No one knows what passed, but we all have reason to thank God for the changed man Peter became.

You have the same Jesus ready to heal you, to forgive you for having disappointed Him, and to breathe upon you the breath of His Holy Spirit (John xx. 22), so that "the power" shall come upon you. When you a broken-down and helpless man have met Him and surrendered to Him outright, men will be astonished at beholding your new walk and work. "I that speak unto Thee am He," Jesus said to the woman at the well in a manner that thrilled her soul and she was changed. The words were spoken to her when her life's sins were most vividly before her mind and conscience. She and Jesus were alone.

No matter how heavily the past may be weighing upon

you because of years of blacksliding, or of years of Christian life lived unto self, meet Jesus alone, as the woman and Peter did. Surrender to Him who will bless you, and bid you live henceforth the life of perpetual witness unto Him, through the power of the Holy Ghost coming upon you. Then shall it be joy ever to say: "Not I but Christ" and you will become a true missionary as Christ was before you who ever loved to say: "Not I but my Father which hath sent me." (John iv. 34, v. 19, 30. v. 38, Matt. xxvi. 39.)

SECRET PRAYER.

MR. JOHN R. MOTT said :—

I. Importance of Secret Prayer. Secret prayer is essential as a preparation for public prayer. The power of all social or public prayer lies in the hidden springs of secret prayer. Its importance is also seen in the fact that each man has his own individual needs, temptations, easily besetting sins, soul struggles, and longings, which he can lay before God with greater freedom and particularity in secret. There is a deeper reason. To become Christ-like, which should be the ambition of every true Christian, we must practise the presence of God. This is but another expression for secret prayer. It suggests a yet deeper reason for secret prayer. To live the abiding life which Christ has commanded, the secret prayer life is implied. It is impossible to be consciously abiding in Christ without real and constant secret communion. In a word, secret prayer is prayer at its best. It is prayer most free from all insincerity. It is the true gauge of our prayer life.

II. Hindrances to Secret Prayer. Those things which cut in on our secret communion with God need only be mentioned in order to be recognized. Indolence is a decided hindrance to secret prayer. Real prayer is the most intense act a man performs. More important than the most earnest thinking upon a problem, more important than a personal interview to influence an individual, more important than addressing and swaying an audience; far more important than these and all other forms of activity is the act of coming into vital communion with the great God of the universe, and wielding the forces of the prayer kingdom. Surely this demands our best. David was able to say:—"I give myself unto prayer." Let us not be satisfied with bringing to this supremely important work only a part of our being. Haste is equally an enemy to

secret prayer. "They that wait upon the Lord shall renew their strength," not they that glance at Him and run away. He is kept in perfect peace whose mind is stayed on God. In how many cases is formality a hindrance to the prayer life. Have we not often found ourselves upon our knees, nominally in the act of prayer, yet not conscious of the words we are uttering; worse than this not conscious of what our words involve; and still worse, not conscious of Him to whom we are addressing our words. Another hindrance, which in itself includes a multitude, is iniquity. This cuts the nerve of all prayer. God has never been known to hear a prayer from a heart in which any form of iniquity was fostered or tolerated; a last hindrance, not to mention others, is lack of preparation. We regard this as so important that we shall pass it here and speak of it later.

III. Place for Secret Prayer. A Mohammedan told me that one prayer offered in Mecca is worth 80,000 prayers offered anywhere else. The followers of other religions entertain similar beliefs. A few weeks since, as we travelled along the base of Mount Gerizim, the words of Christ in this connection were brought vividly to memory:—"Believe me, the hour cometh, when neither in this mountain, nor in Jerusalem, shall ye worship the Father... But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth,"—wherever they may be. Yet Christ clearly taught that there is a place for prayer to which he attaches special importance. Where is that place? It is the secret place. "But thou, when thou prayest, enter into thine inner chamber, and having shut thy door, pray to thy Father which is in secret, and thy Father which seeth in secret shall recompense thee." In this short passage by three-fold reiteration, He strongly emphasizes the importance of the secret place. Landor says:—"Solitude is the ante-chamber of God, only one step more, and you can be in His immediate presence." Is there not need of emphasizing the advantages of solitude in this age of so many organizations and social movements? There is little danger that men will spend too much time alone. When a man tells me he obtains more help from social than from secret prayer, it leads me to think that he is in peril. There is danger that he is depending more upon the presence and faith of others than upon a personal and vital communion with his God.

IV. Time for Secret Prayer. Each person should have regular, stated seasons for private prayer. We all remem-

ber that Daniel had three such seasons. One reference would lead us to infer that David, during a part of his life at least, had seven regular seasons each day for prayer. Each one must decide for himself the number and the distribution of the times he will give to these spiritual exercises. It would seem, however, that all might agree upon the importance of having a regular prayer season three times a day. Surely the most appropriate way to begin the day, is with God; it is the only fitting way to close the day; and what is more needful or helpful than to slow down the machinery at the middle of the day to hold close communion with Him. But we would plead not only for stated, but also for special seasons for secret prayer. Such was the custom of Christ. We all remember His special and prolonged prayer before the choosing of the twelve; how He went apart for special prayer at the time of great temptation when the people wished to make Him king; how he nerved himself for the last crisis of His life. The time we give to special prayer will be determined by the special emergencies, temptations, difficulties, and opportunities which confront us in our daily experience. In speaking of special seasons for secret prayer, the importance of ejaculatory prayer cannot be too strongly urged. This means the looking up to God many, many times in the day, no matter where we are—whether alone or in a crowd. He who has not learned what ejaculatory prayer means, has not learned the principal secret of overcoming temptation, or of living the life most pleasing to God.

One of the most helpful features in several conventions recently attended has been the holding of a quiet day by the delegates assembled together. Why not carry out this same idea personally in secret? The holiest young man I have ever met in the colleges, had a habit of spending almost an entire day at the beginning of each month in communion with God. What time in the day should we devote especially to secret prayer? It would seem that Robert Murray McCheyne has answered this question in the best way possible:—"I ought to spend the best hours of the day in communion with God. It is my noblest and most fruitful employment, and is not therefore to be thrust into any corner." How much time shall we devote to secret prayer? Time is the most expensive coin which we can pay, and yet God requires us to use this kind of coin. Without doubt it takes time to become spiritual. It will pay us to cut down anywhere else rather than in the time we devote to prayer. Did you ever know of a man who regretted spending too

much time alone with God? Dr. Gordon told us one day at Northfield that the one regret of the holiest man he had ever known was that he had spent too much time with men and not enough with God. At the close of his wonderfully spiritual life Henry Martyn mourned that he had devoted "too much time to public works and too little to private communion with God." It is indeed true that "He that saveth his time from prayer shall lose it. And he that loseth his time for communion with God shall find it again in added blessing and fruitfulness."

V. Preparation for Secret Prayer. Secret prayer is our most important work, and yet as a rule we plan for it the least. If we are called upon to conduct a meeting or deliver an address, we think nothing of spending hours in preparation. Not long since a man many times a millionaire granted me ten minutes of his time for an interview. I wished to enlist his interest and co-operation in a special matter. I spent several hours in preparing myself to make the most of this opportunity. It was a humiliating thought which came to me afterward that I was not in the habit of giving myself with like earnestness and thoroughness to preparation for meeting God. It is interesting to notice that the followers of certain other religions give so much time to preparation for their prayers. Our Mohammedan cook on the way through Palestine must have devoted several hours each week to mere bodily preparation for his five daily seasons of prayer. In this connection the warning given in the book of Ecclesiastes is most impressive:—"Let not thine heart be hasty to utter anything before God; for God is in heaven and thou upon earth. Therefore let thy words be few." Our prayers are not measured by their extent but by their content. If we have an hour to spend in prayer, might it not be best to spend the larger part of it in preparation?

Chalmers was in the habit of spending a day each month alone with God, in meditation, self-examination, Bible study, and prayer. He took ample time at the beginning of each of these days to plan and prepare for the best use of the day. How shall we prepare for secret prayer? A few practical hints may be given:—

(1) Give ample time to self-examination and meditation. It is always well before prayer to test ourselves with such questions as:—To whom am I going? For what purpose? On what ground? With what motive? With what confidence?

(2) Use a prayer list or cycle. It would be well to examine the Student Volunteer prayer cycles of Britain

and America. Steps are also being taken toward the preparation of a special Prayer Cycle for the Students and Christian Workers of India and Ceylon.

(3) Obtain and use constantly a little book entitled *Scripture Promises*; or *The Christian's Inheritance*, published by the American Tract Society. It classifies under appropriate headings hundreds of the promises of the Bible as a special help in prayer.

(4) There are three books on prayer which should be read by every Christian: "With Christ in the School of Prayer," by Andrew Murray; "Secret Prayer," by Dr. H. C. G. Moule; and "The Still Hour" by Professor Anstin Phelps. These books cannot be too strongly recommended. In no sense do they cover the same ground. Might I not also recommend three pamphlets which have been wonderfully used in promoting the prayer life:—"Prayer and Missions," by Robert E. Speer; "Secret Prayer a Great Reality," by Henry Wright; and "The Practice of the Presence of God," by Brother Lawrence. We should give these a wide circulation.

(5) Pre-eminent among the helps to secret prayer is the special study of the Bible with reference to prayer. The Bible is the only authoritative text-book on prayer. It alone acquaints us with God, and Christ, and the Holy Spirit. It alone shows us ourselves, and others, and the world from God's point of view. Bible study gives prayer substance, reality, life, and power. Without devotional Bible study there can be no true communion; for we need to reiterate the thought that secret prayer is not monologue but dialogue. Experience and testimony prove that the men who have neglected devotional Bible study have weakened in their prayer life. Yes, Bible study alone reveals the possibilities of the prayer kingdom, and how they may be realized.

There are several ways in which we may study the subject of prayer in the Bible. One method is the topical study of prayer. As our field for investigation we might take the whole Bible, or the New Testament, or the Gospels, or the Epistles, or the book of Psalms. A suggested outline to follow in our investigations would include such points as the ground of prayer, incentives, time, place, helps, helpers, hindrances, elements, objects, conditions, and achievements. Another plan is the study of the great prayers of the Bible. We might take, for example, the prayers of David in I. Chron. xxix.; Psalm li.; Psalm cxxxix.; the prayers of Moses in Exodus xxxiii., and Psalm xc.; the prayer of Christ in Matthew vi., and John

xvii.; and the prayer of Paul in Ephesians iii. A simple outline to guide us in the study of a prayer would be:—The occasion of the prayer, its characteristics, elements, spirit, result. Or again, we might study men of prayer in the Bible. What an inspiration it would be to spend from two to four weeks on each of the following:—Jacob, Moses, Elijah, Hezekiah, Nehemiah, Jeremiah, Daniel, Peter; or to spend three months on David or Paul. Some have found a very profitable study in taking up the prayer life of the early Christian Church, noting the place given to prayer, its characteristics and triumphs. But supreme among all such studies is the subject, Christ and Prayer. Let us study first His prayers. We shall be surprised to find at least eleven of them recorded. Let us then study His teachings about prayer. We shall find over twenty separate, progressive teachings. On few if any subjects has He taught with greater fulness and clearness.

Finally, let us study Christ Himself as a man of prayer. There are not less than twenty-five separate references, in addition to those already mentioned, throwing light on his prayer life. How a close study of them humbles and at the same time inspires. If Mount Hermon could reveal its secrets, if the hill back of Nazareth could tell its story, if the wilderness of Judea could disclose what it has witnessed, we would be deeply moved by the prayer life of Christ. We would be impressed by its unhurried character, by its constancy, by its reality, by its range and depth; above all, by the godly fear which made it so irresistible. With deeper meaning we would be constrained to come to our Master, day by day, with the petition of the disciples who had such direct glimpses into His hidden life—“*Lord, teach us to pray.*”

THE LIFE ON WINGS.

REV. J. N. HYDE, of the American Presbyterian Mission, said:—

“Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit.” As others have said, these are not things that will be revealed to us in heaven, but here. It does not say God will reveal them, but that he hath revealed them. One of “the things” mentioned in this verse is a life in Christ, possible in this world, a life strong,

free, joyous ; rising at times even to the jubilant and exulting—a life which in the words of my subject may be called “The Life on Wings.”

It is a life. Not moments, nor days, nor even years, but a life, an abiding. It is a life the world knows not of. “Eye hath not seen, nor ear heard, neither hath it entered into the heart of man.” The world knows it not, for Him, who reveals it, “the world cannot receive, because it seeth him not, neither knoweth him.” But he who is born again by the Spirit of God may know this life. And yet not every true Christian knows it. What can I give as the reason but this, that, as in Christ’s time so now, there are Christians to whom the Holy Ghost is “not yet given,” because, that in their hearts, Jesus is “not yet glorified.”

The discouraged, or the morbid life, in which blue days are frequent ; the impulsive life which has so often to regret its words and deeds, and which finds so much to undertake and so little to finish ; the life that doth not “lay aside every weight” and “the sin that doth so easily beset us ;” the life that can submit to God’s will, but cannot say, “I delight to do thy will, oh my God ;” that can be “sorrowful,” but not “alway rejoicing ;” that can take up infirmities, reproaches, necessities, persecutions, distresses, for Christ’s sake, but does not take pleasure nor glory in them ; that speaks of bearing about in the body alway the dying of the Lord Jesus to the world, to sin, to self, but does not let the life of Jesus manifest itself in the body ; surely such a life is not a life on wings. Surely Jesus Christ has something more than that for us here in this world.

Neither was the weak, half and half life of the disciples all that Jesus had for them. There were times when in tribulation they knew not how to be of good cheer. Christ’s joy was not yet in them and theirs not fulfilled, not filled full. They knew something of the joy of salvation, and their service was not wholly deficient of power ; Jesus’ works they saw, and, when on the mount of transfiguration, theirs was the beatific vision. But this joy and the joy of the triumphal procession gave way quickly to the troubled heart, and sank into almost hopeless heaviness at the betrayal, trial, and crucifixion. After the resurrection they rejoiced, but yet He said, “Wait that promise you heard of me, in receiving which, I said, your joy shall be full.” The life now up, now down ; now weak, now strong ; now rejoicing (as Mary his mother) ; now needing rebuke ; now joyous, as Martha must have been at welcoming Jesus to her home ; now complaining,

and finding fault with her sister, and again in hopeless grief over her brother; the life full of that self-permeated enthusiasm which made the sons of Zebedee wish to share Christ's throne, but which did not sustain them in the presence of Judas and the mob: there is something better than this life Christ said. And so they waited.

After Pentecost all was different. Now John, in writing to his fellow-Christians, tells them of the person of Christ—in whom is eternal life by communion with God—in order that their "joy may be full." Peter writes of Christians greatly rejoicing even though they were in "heaviness through manifold temptations." Paul writes to the saints at Philippi: "Rejoice in the Lord alway: and again I say, Rejoice." He could write that way because he had learned to glory in tribulation, and had caught something of the spirit of his Master.

This joy, which they had found, was the joy of Jesus Christ, the "man of sorrows and acquainted with griefs," who had borne the burden of the world's sin and who fought through Gethsemane's fearful death struggle and bore the cross. He, as no one else, rose upon the eagle wings of joy, liberty, and power. Of Him it is said, "I delight to do thy will, oh my God." His are the words "my joy I give unto you." Of him it is written "who for the joy that was set before him endured the cross, despising the shame." And all this joy may be ours; for Christ says: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Is this joy yours?

How may it be ours? In Dr. Pierson's "Divine Enterprise of Missions" there is a fable in which it is stated that when God made birds he made them without wings. They could walk about, but not fly. Then God made wings and put them down before the birds as burdens they were to take up and carry. This they did, and as they bore them upon their breasts, the wings came to grow fast there, and that which was at first a burden became the means by which the birds were borne heavenward. And Dr. Pierson uses it as an illustration of how the duties of our lives faithfully, cheerfully taken up, day after day, for Christ's sake, become the wings by which we rise heavenward. In this way one comes into a quiet, joyful life which sends him about in the world on errands of mercy and love to men.

Sometimes in the daily routine of work, one longs for something refreshing to the soul; and then the thought runs on to the future, when in heaven toil will be

over. The coming rest and triumph, the time when we shall awake in His likeness and shall see His face and shall be satisfied; all this lifts up the soul and cheers the heart and sends fresh joy into the life. How various are the experiences of life and how manifold the temptations: sometimes the experience is one in which Satan attacks us with his darts, and when almost exhausted in the fight there comes the realization of being on the rock of Christ's atoning death. And, oh, how the currents of life sweep upward from this Rock! One feels that just because His feet are planted there, he may stand with folded arms, for Satan will hurl all his darts in vain. And, standing there, there is no promise one may not claim from God.

At another time Satan seems to have struck a hard blow at the work, and one is fighting against discouragement. Then a passage like that in II. Chron. xv. infuses strength. "The Lord is with you while ye be with him." One knows that he has not forsaken the Lord and that therefore the Lord has not forsaken him, and with this promise that he can say to Satan, "Wait and see who will have the victory." And he feels that he can go out alone even into the battle. His prayer may be like that of Asa, who cried unto the Lord his God and said, "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude. O Lord, thou art our God; let not man prevail against thee." (II. Chron. xiv. 11.) After such a prayer as this the Lord could do nothing else than smite the Ethiopians before Asa.

At some such times of discouraging circumstances and trial, when strength comes and one rests in the word "Father," there comes to one an experience in which he feels as it were on wings. It is an actual experience and there is no verse that so well describes it as that in Isaiah, "They shall mount up with wings as eagles." My friend, can you say that word "Father?"

It happens also, at times, that we do not see the fruit of our labours, and the heart longs to see the harvest. I have read a story of a Scottish minister to whom, one Sabbath morning, some of his elders or deacons came and said they felt they must speak to him about the small results of the past year. The minister replied that he had tried to be faithful and to do his duty. But again they told him they felt it laid upon them to speak to him; that there had been only one communicant received in the

whole year, and he was a boy. The minister went through with the service that morning with a heavy heart, and at its close lingered in the Kirk made dear to him by so many memories. He felt as though he could die, and while thus cast down one came up to him. It was the boy, before mentioned, and he said, "Pastor, do you think if I worked hard I could be a minister, and a missionary perhaps?" "Robert," the minister said, "you have healed the wound in my heart. Yes, I think you will be a minister."

Years passed away, the story says, and the old minister was laid in his grave, when one day a missionary returned from a foreign land. His name was mentioned with reverence. The great received him into their homes. Audiences rose to greet him, and nobles stood uncovered in his presence. It was Robert Moffat, the boy of the old Kirk. He had added a country to civilization, a province to the church, and savages through his work had become obedient to Christ.

The harvest of faithful work is sure. It may be, however, we have wanted results instead of wishing that needy souls might have life, and that Christ might see of the travail of his soul and be satisfied. Have we ever wept for souls? Have you? Have I? "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Let us go out looking to the need about us and to our Saviour, trusting him to use us for His glory.

DAYS OF PRAYER IN CONNECTION WITH MISSION WORK.

MR. CHARLES F. REEVE, Director of the Poona and Indian Village Mission, said :—

In these days of activity we need to keep in mind the declaration of the twelve apostles: "We will give ourselves continually to prayer and to the ministry of the Word." Mark the words, "*give ourselves*." If the musician and the painter must *give themselves* to their several professions in order to become artists, how much more necessary for the "Man of God" to *give himself* wholly to the spiritual life.

We hardly need to be reminded of our blessed Lord—the perfect servant, retiring often and giving himself to seasons of prayer,—and of the men of God, in all ages, who have been noted for godliness, fruitfulness, and labour, that

they were men who wore out their carpets and even boards, by continuous exercise in prayer.

While we are engaged in labour, many things are allowed to slip, the conscience becomes deadened, the life-pulses faint and weak, our burdens become heavy, our spirit dejected; man, circumstances, and plans fill our vision; but when in the presence chamber of God we give Him audience, being silent before Him previous to presenting our petitions, then it is that we know ourselves, and the balances of the sanctuary decide the true value of our labour. We then see things from the divine standpoint, and much is withered up that before seemed flourishing; things are handed over to God which had been taken up without His direction, burdens are laid down, plans are torn up, and God himself fills our vision as The Great Circumstance over-ruling all other circumstances. Our souls are healed with the balm of Gilead; we are refreshed with the waters of the living fountain; and all that has been profitable we gladly acknowledge in the language of Hosea xiv. 8, "From me is Thy fruit found" and of Psalm lxxxvii. 7, "All my springs are in Thee." Rest and peace take the place of dejection and worry, the trials are sweetened by the thought of fellowship with God, and so we pour out our hearts before Him in confession and praise. We take hold of His strength and obtain grace for the present and future.

As truly as the individual soul needs seasons of prayer for his own spiritual sustenance, so as workers we need collectively to be much before the Lord. No time is wasted that is spent thus; our work is forwarded rather than hindered, and there is not so much to be undone or regretted, and more is accomplished because God has more of His way. I believe every mission should set aside at least half a day for prayer every week, and the missions in a station should every month come together for a day for the same object.

In Poona we have done this, and the testimony of numbers is that there never has been such a spirit of unity amongst God's people, such a spirit of enquiry amongst the natives, and such deep spiritual work in the hearts of all His people. Missionaries have been quickened in their spiritual life; private Bible study with secret prayer has been re-commenced where it had been neglected; missionaries, who were at variance, have learned to love one another fervently; souls have been converted—a goodly number—others in distant towns have been refreshed and blest. There is no end to this blessing.

Oh that God's people would see the necessity and be alive to the privilege of thus waiting upon God. The Spirit of God would then have freer access to our hearts, obstacles in the way of His fulness of blessing would be removed, and the flood tide of blessing would roll in upon us.

Fellow saints, let me exhort you to come together in this way, giving yourselves collectively to prayer, either spending all night or all day in prayer, confession, humiliation, and then taking hold upon the faithfulness and mercy of God.

THE SPIRIT-FILLED LIFE ! WHAT IS IT ?

REV. J. J. LUCAS, of the American Presbyterian Mission, said :—

I have been asked to answer the question, "What is the spirit-filled life ?" It is a life filled with the fruit of the Spirit, and that fruit is "love, joy, peace, longsuffering, goodness, faith, gentleness, meekness, temperance." (Gal. v. 22-3.) Just in proportion as these fruits abound in our lives may we be said to be filled with the Spirit. I wish to speak at this time of one of them, love, the first and greatest of all. If this be lacking, or present in small measure, then, say what we will, the life is not under the sway of the Holy Spirit, and, bear what fruit we may, it is not the fruit of the Spirit.

The Apostle Paul applies this test to his gifts of utterance, prophecy, knowledge, faith, charity, and self-sacrifice. "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries, and all knowledge; and if I have all faith, so that I could remove mountains, and have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, and have not love, it profiteth me nothing."

Is this true ? Paul received it of the Lord and believed it. Have we so received it ? We say these words with our lips and their rhythm falls pleasantly on our ear, but have they burned their way into our hearts and lives so that they have become a part of ourselves. Paul said, "Believe on the Lord Jesus Christ and thou shalt be saved." This is a part of our creed. We place these words before our eyes, they reach to our hearts, and we

rejoice in the forgiveness of our sins. Do we place these other words of Paul before our eyes in the same way, and make them a part of our inner life, rejoicing in them? Do we say to ourselves honestly,—My preaching is nothing more than empty noise, and my knowledge of the Scriptures nothing more than that of the Pharisees, and my gifts of money and personal sacrifices of no profit to me, without love? I say I believe this. Do I? Do you? Paul believed this, and this belief, born of the Holy Spirit, went far to make him the man he was. He is as worthy as John of the title,—The Apostle of love. The Corinthian Christians, some of them, had spoken hard, and cruel, and false things about him, yet see him bathed in tears as he writes this letter to them, tears of love and solicitude for them. “For out of much affliction and anguish of heart I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. (II. Cor. ii. 4.) Here is the secret of Paul’s power,—the love of God so shed abroad in his heart that “with many tears” he writes to those who had cruelly wronged him. I have sometimes thought that as Paul wrote this epistle, the Holy Spirit revealed to him, as never before, the supreme, surpassing excellence of love, and made him feel as never before that without it all his gifts were in vain.

Has the Holy Spirit revealed this to us? Has He ever taken us aside to teach us this? If not, let us pray that He may, for until we learn this, our service will be barren of spiritual fruit. God gave Jacob a new name when He smote the supplanting spirit in him that night at Jabbok. That spirit was no longer to rule in him. May each of us be taken in hand by the Spirit of God and smitten again and again, if need be, until we get the new name of Love and are taught, not by man but by the Holy Spirit, that every gift of utterance, of knowledge, of insight into the deep things of the Scriptures, the giving of charity to the poor, the giving up of home, country, family, friends, for Christ’s sake, and the enduring of hardships and persecution in defence of the truth—that all this will profit us nothing if we have not love. If this conviction has not as yet taken hold of our hearts, may the Holy Spirit even now write it there, as He did in the heart of Paul.

We are told how this love shows itself. “Love suffereth long and is kind; love envieth not; love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not provoked, taketh not account of

evil; rejoiceth not in unrighteousness, but rejoiceth with the truth; beareth all things, believeth all things, hopeth all things, endureth all things." These words are so plain and simple that they need no teacher to explain them. They need the Holy Spirit to apply them, day by day, to our thoughts, words, and acts. Turn each of them into a prayer. Commit them, say them to yourself many times until they rise up armed as with a sword to pierce, when on the point of breaking them. Test your words by this law of love and see whether they will bear this test. Was there any need to pass on that story of an absent brother's hasty words and doubtful conduct? Long ago he repented of them and confessed them, and long ago the Lord blotted them out. Why then is your tongue so busy in starting this old story on its rounds again. We call him 'brother,' but do we not speak falsely? Were he our brother, would we not defend him and cover his transgression rather than bring it all out for the entertainment of our friends. Only love, born of the Holy Spirit, can tame this tongue and make it cease passing on and on and on, stories about our brethren which are to their discredit, and which we would never pass on were they indeed our brothers. Says the Apostle James: "For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind: But the tongue can no man tame; it is an unruly evil, full of deadly poison." "Speak not evil one of another, brethren" . . . "Who art thou that judgest another?"

The baptism of the Holy Spirit for which we so often pray, means a baptism of love,—of a love which hates and abhors the petty spite and envy and resentment and suspicion which fills the tongue with 'the poison of asps;' of a love which takes the side of the absent, defenceless brother and constitutes itself his advocate. We call him an assassin who stabs his victim in the back or in the dark, giving him no opportunity to defend himself. What shall we call him who smites the good name of an absent brother? And yet this is constantly done without any sense of the sin and shamelessness of such an act. The Holy Spirit is not in charge of such a tongue, be it ever so eloquent in preaching the Gospel. I do not forget that there are times when error and evil conduct must be rebuked, and that sharply, in order to save the offender and others, as when our Lord rebuked the Pharisees, and Peter rebuked Simon Magus, and Paul Elymas the sorcerer, and John the false teachers of his day. "Love rejoiceth

not in iniquity, but rejoiceth in the truth." And the dweller in God's presence is one who not only "speaketh the truth in his heart, and backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour," but he is one also "in whose eyes a vile person is contemned." (Ps. xv. 2—4.) I am not speaking against the use of the tongue to pour contempt on the 'vile person,' but its use in repeating stories of our brethren to their injury, with no good end in view, and when they are absent and unrepresented. Under such circumstances true love of the brother would lead us to be silent, rather than offer our tongues to injure him.

Oh for more and more of that spirit of love which is kind, which thinketh no evil, which believeth, beareth, hopeth, endureth all things, no matter what the insult or injury or provocation. This is the love which conquers, the supreme, surpassing gift of the Holy Spirit, to be desired and sought above all other gifts. Has the Spirit taught us that this is "the greatest of all?" He taught this to Paul. May he take each of us apart and leave us not until He has taught us this, so that we can say not with the tongue only, but with the heart,—“If I speak with the tongues of men and of angels, and have not love, I am become sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and understand all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, and have not love, it profiteth me nothing.”

THE MORNING WATCH.

MR. CRAYDEN EDMUNDS, of the British and Foreign Bible Society, said :—

It is more than probable that on many occasions during the past few days, those who during the Conference have received spiritual help have been asking themselves the following question: "Will it last? When I get back to my every day work will this new and bright experience continue, or will it prove itself to be nothing more than mere temporary excitement?"

To such, an answer may assuredly be given in two words: "He lasts." Nevertheless it is necessary that, in order to

realize the permanence of the experience, we should each of us keep in the closest contact with Him who changeth not: for after all we are not so much concerned with the gift as with the Giver; to have Him is to have It, and each received blessing is in its essence a realization of Jesus Christ in one or other of His blessed attributes.

Such permanent contact with Him has its foundation deep down in devout Bible study and secret, believing prayer; not the one without the other, but both together forming the blessed act called communion with God. To this end I wish this morning to bring before you, and urge you to adopt the habit of "The Morning Watch," that is, the giving of at least the first half hour of every day to communion with God: and I am sure that no one who has once tried it will be able to do without it in the future. But to many the objection will occur just here. "I cannot get up in time, for I am so tired when I go to bed that I find it difficult to awake in the morning." The answer to that objection is: Use your common sense and trust God, that is, don't get overtired; go to bed early and trust God to wake you in time: He certainly will not fail,—but mind you do get up when He wakes you: an extra ten minutes is fatal, for ten minutes as you know is easily lengthened to twenty, and very little is then left of half an hour.

Mr. Mott has already dealt with the matter of devotional Bible Study: I will, therefore, hasten on to a few practical hints as to Secret Prayer, and for convenience I will number them.

(1) Endeavour to be alone: if this is not physically possible, at all events be sure to get spiritually alone. Take time at the outset to realize the presence of God: and no more blessed initial act can be found than that of humble, loving adoration.

(2) It is very helpful to make out a list of subjects for prayer before kneeling down to pray: first, because it gives time to realize the importance and power of prayer; secondly, it makes our dealings with God more definite and business-like, thus saving the mind often from wandering thoughts and the lips from vain repetitions; thirdly, it helps in remembering our friend's requests for a place in our prayers; and fourthly, it affords an opportunity for the registration of answers to prayer.

(3) Note carefully and watch continually for answers to prayer; and I know from experience that you will often be amazed at the number of prayers God answers in a single day. Further, up-to-date answers to prayer are

a stimulus to faith and a help in striking the highest notes in the anthem of praise.

(4) Note down leading thoughts or words from your previous Bible study, and pray over them till the Holy Spirit welds them to your soul: we need thus to "inwardly digest" the Word of God; and further you will in this way prepare a record of the most secret transactions of your soul with God.

(5) Let your prayers be unselfish. To this end let prayer for the extension of the Kingdom of God come first. I would here recommend the daily use of a cycle of prayer for missions of which there are many in existence: then may follow prayer for family and friends, your own work and yourself; and in this connection I would emphasize the blessedness of the ministry of intercession: this seems to take us nearer to our Risen and Ascended Lord than any other act; for is He not now living to make intercession for us? Thus in praying for our dear ones and the whole Church of God, we really kneel by the side of Jesus Christ and mingle our prayers with His.

(6) Lastly let thanksgiving have its right place, and let no morning pass without one look upward and inward to the coming of our King.

In conclusion may I be allowed one brief word of personal testimony. At the Students' Conference at Keswick in July and August 1895, we were all very much impressed with Mr. Mott's addresses on Secret Prayer; and I for one was convicted of much negligence in this matter, and determined, by the grace of God, to give the first hour of every day to communion with Him. He has enabled me to keep this resolution, and as a result there has come into my inward experience a consistency and a joy unknown before. On previous occasions I had received help at conventions and other meetings, but the results were, as a general rule, ephemeral: however, since the adoption of this habit my experience has undergone a great change. So much to the glory of God: but even as I say it, I feel with shame how poor, hitherto, has been my appreciation of this privilege, and how often by my own fault has this hour been less profitable than it should and might have been. But the point remains that this habit is essential to our spiritual growth, and nothing can really take its place. I would therefore urge upon you the adoption of the Morning Watch; and it will issue, I know, not only in blessing to yourself, but above all in the glory of God and in gladness in the heart of Him who so yearns for communion with His own, that He cries, "Let me see thy countenance, let me

hear thy voice : for sweet is thy voice and thy countenance is lovely." (S. of Sol. ii. 14.)

"Oh, ye who sigh and languish
And mourn your 'lack of power ;'
Heed ye this gentle whisper
Could ye not watch one hour ?
For fruitfulness and blessing
There is no 'royal road' ;
The power for holy service
Is intercourse with God."

HOW TO LABOUR WITH CHRIST ?

REV. R. MCCHEYNE PATERSON, of the Church of Scotland Mission, said :—

Why is it, dear friends, that there are so few Christians and so many unbelievers around us to-day ? Whose fault is it ? Dare we lay the blame on God ? Surely none of us would be guilty of such blasphemy. Dare we blame those poor people themselves ? Let us beware of bringing eternal judgment on ourselves. Whose fault is it then ? Let us look nearer home and see if it is not our own. In the eleventh chapter of S. John's Gospel there is an object lesson which will help us. It is the familiar story of the raising of Lazarus.

Have you observed how the tears and agony of friends and relatives are emphasised three times in the story ? And still more wonderful see the tears of Christ Himself and His agony :—"Jesus therefore groaning in Himself." Before Lazarus is raised, our Lord and all His fellow-workers weep tears of agony. So also before Christ raised His people from the grave of their sins by His death on Calvary, He cometh unto a place called Gethsemane and being in an agony His sweat was, as it were, great drops of blood. (Recollect too what Paul says : "Remember, that by the space of three years I ceased not to warn every one night and day with tears." (Acts xx. 31.)

Does this not teach us that before we can be used by Christ in saving souls, we must agonize for them—we must weep for them ? How can we share in Christ's joy if we share not in His sorrow for the dead ? Now have we agonized for the souls of those around us ? Have we wrestled in prayer with God for them ? Have we wept tears of pity over their sin ? If not, then no wonder we are so little used of God.

Those Jews who stood round the grave showed their love by their tears. It was that love which induced Him to call in their aid. There was no need of their help. Our Lord could have commanded the stone to move aside and it would have obeyed the voice of its Creator. But He sees that their love has fitted them to become His fellow-workers, and He gladly uses them to accomplish His plan.

Yes, love alone will bring the agony and the tears which conducts Christ to the graves of our dead. Have you that love for those around you? You say, "How can I love such people? There is so much that is mean about them: so much that we despise most. How can I love them?" My friends *you* can't: but "ask and ye shall receive."

"Take ye away the stone." That is our duty in this country. Look at the many grave-stones of custom, habit, caste, and prejudice. Christ's command to us is: "Take ye away the stone." "Remove every obstacle between Me and the dead soul." Have we ever acted Martha's part? Have we ever kept down the grave-stones on the dead? If so, let us learn as Martha did. If the love is in our hearts, we will never make that mistake again. Yes, my friends, our duty is to bring the dead soul, face to face with its living Saviour. And then? Then stand aside and let Him do His perfect work. See how plainly God's part and also man's in the work of salvation is brought out there.

But Christ's salvation is perfect. He not only saves from sin, He sanctifies men. Observe how this two-fold work is brought out in the rest of the narrative. Lazarus comes forth—alive—yes! but bound hand and foot. He cannot walk, he cannot see, he cannot speak aright. So is it with the soul when newly born. Yet we do not find that the Jews began to find fault with Lazarus as he stood helpless and in bonds before them. They did not say to each other "see the poor man cannot walk: he cannot see." In this respect do they not teach us a lesson? How fond we are of finding fault with our weaker brethren? Is that not another proof that we do not love them as we ought? The friends of Lazarus stand there with love in their hearts—the tears still in their eyes. Therefore our Lord Himself uses them further as His instruments. "Loose him and let him go." Surely this teaches us that we should be ready to be instruments for Christ in His work of sanctification as well as in His work of conversion.

Let us beware *how* we loose those who have been raised by Christ. Our hands must be very tender with those

weak brethren. Let our touch be gentle as we take the grave clothes off them and set them free.

Oh the joy of sharing with Christ in His two-fold glorious work! There is only one way in which we can *always* labour with Him—only by awaiting His bidding—by doing nothing of ourselves: by standing aside till He bids us work. And He will bid only those whose hearts are filled with love: whose eyes are overflowing with tears for those whom we call friends and who may still be dead. If He does not ask us to labour with Him, the fault is ours. We cannot be “glorified with Him” till we “suffer with Him.” Do we realise the value of these people’s souls? Do we see that they are in graves that may end in endless torment? It is said that a missionary was once travelling by boat down a river in China. One of his boatmen fell into the water, and was carried down stream out of reach, and was drowning. The missionary jumped ashore and ran along the bank towards some fishermen who were busy in the river with their nets. He called them to the aid of their drowning countrymen.

“It will interfere with our work” they replied without moving. “But I’ll give you money, I’ll pay you,” cried the missionary in his agony.

“How much will you pay us?” they calmly enquired.

“All that I have” said he, turning out his pockets and producing the money. Then they proceeded to the help of the poor boatman: but it was too late—he had sunk for the last time. “Fiends”! I think I hear you call those fishermen. They may be: but are we any better in God’s sight when we calmly see men sinking down towards the bottomless pit and do not agonize for them? If we stand looking idly on, are we not “fiends” also? See that great White Throne which is before every one of us? What if, as we stand there, some soul point to us and say, “If that man had done his duty by me, I should not have been lost!”

THE ACT OF RECEIVING THE HOLY GHOST.

MR. CHAS. F. REEVE, of the Poona and Indian Village Mission, said:—

My part in this meeting is to lead you into a practical recognition of the presence of the Holy Spirit in you as a divine person, who has come to make the indwelling of Christ a possibility. I would direct your attention to the

Scriptures, "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in you?" (I. Cor. iii. 16.) "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (I. Cor. vi. 19.) No truth or fact is of any practical value to us until we definitely believe it. We shall never act as though we were not our own unless we believe that being bought with a price, God by His Spirit possesses us to make His purchase. How many Christians there are who know their sins are forgiven and that they have been born again, and yet do not recognize the Spirit of God as their life living out in them the divine nature,—Christians who struggle vainly to apprehend and to do the will of God, having never yielded themselves to be possessed, controlled, energized, and led by the Spirit of God.

There is one fact we need always to keep in view, namely that God always respects the sanctity of our will; He will not force either His gifts or His graces upon us; there must be our voluntary co-operation with Him. "Be filled with the Spirit" implies a human responsibility in the presence of a divine fulness. Now has there ever been a time in our Christian experience when we have given place to the Spirit of God as a real person to dwell within us, accepting Him as our Guide, our Teacher, Comforter, Quickener, Restrainer, Witness, Intercessor, Sanctifier, Power, Love, Joy, Peace, Goodness, Faith, Meekness, Gentleness, Long-suffering, Controller of Self, Wisdom, Transformer, and the medium of communion with the Father and the Son? If not, this time is a seasonable opportunity. The Holy Spirit within you awaits the handing over of your being to Him in order that He may fill full the mind of God in and through you.

Your attitude should be that of a willing captive joyfully exclaiming, "I am not my own, Oh Spirit of God. Possess me. I yield all to Thee now. Ever work in me the continuous will to accept Thy gracious control, that I may daily and in every circumstance look to Thee as the empowerer of my life. I believe that what I now yield Thou dost now possess." Oh blessed fact! I am God-possessed—a habitation of God through the Spirit!

What divine possibilities lie here! "May I never again act independently of Thee and thus grieve Thee. May I never resist Thy will or constraining. May I never quench the flame of Thy zeal and the spring of Thy joy; but rather wait at the posts of Thy doors; be still enough to hear Thy voice; passive enough to receive Thine energizing;

active enough to fulfil all Thy directions. Now henceforth by Thy supply my will is to be Thine alone. Oh blessed, blessed Spirit thou wilt make this an accomplished fact."

Now dear friends, let us bow our heads in silence, and as there is a time when the sinner definitely receives Christ as his Saviour, so let us in bowed silence and reverence receive the gracious Person of the Holy Spirit as presented to us in the Scriptures. Here and now definitely look up into the face of your Father and say to him, "my Father, I received Him whom thou hast sent to be in me all that thou hast purposed he should be; without reserve I yield myself to Thee through Him."

[A season of silence followed, and several held up their hands in token that a personal transaction had taken place with God.]

PART II.

THE EVANGELIZATION OF INDIA.



THE GREAT CRISIS IN INDIA.

REV. J. E. ROBINSON, of the American Methodist Mission, said :—

Questions like these intrude themselves at the outset :
1. Are we justified in assuming that there is a crisis in India ? 2. Is there anything more of a crisis at the present hour than has existed for a generation, or a dozen years past ? 3. If we really are confronted by a crisis, what is its peculiar character, and is it entitled to be called 'a great crisis' ?

This may confidently be affirmed and will readily be conceded by all ; there is a condition of things in India at the present time which, viewed from the missionary standpoint, calls for the most thoughtful consideration on the part of the Church of Christ and eloquently invites an earnest, aggressive, forward movement on the part of all who are more particularly connected with, and responsible for, the evangelization of this empire.

I. In the first place we cannot be indifferent to the fact that in widely separated parts of India, among many different communities and various races, the past twenty years have witnessed what may be regarded as remarkable mass movements towards Christianity. At first these movements were viewed with suspicion and solicitude, and are still regarded with serious misgivings by sincere and devoted workers. On the other hand these movements have come to be thankfully accepted and thoroughly believed in by many of the most experienced missionaries, as *one* of the important methods by which India is to be evangelized.

I well remember the profound interest which attached to the discussion of this subject at the Bangalore Missionary Conference in 1879, when the large accessions at the close of the great famine in Southern India were matters of consideration. We heard from the Venerable Bishop Sargent, of the Church Missionary Society, and from the missionaries of the Baptist Telugu Mission, of many thousands who had forsaken idolatry and openly avowed themselves disciples of Christ, and I remember that the tone of the discussion which ensued—while on the whole sympathetic—was somewhat sceptical as to the reality and possible outcome of these unprecedented ingatherings.

But time has abundantly justified the confidence which

the brethren more immediately concerned then expressed ; and the missions in those parts of Southern India, which fifteen or sixteen years ago were exposed to searching criticism, are now fully satisfied and filled with thankfulness in contemplation of the happy developments which have been witnessed.

A few years later in another part of the Madras Presidency, in connection with the London Mission ; in the North-West Provinces, in connection with the Methodist Episcopal Mission ; and in the Punjab, in connection with the Mission of the United Presbyterians, similar movements among the lower classes have been witnessed. Some of us here present, the speaker included, had serious misgivings in regard to these. Jealous for the purity and highest spiritual prosperity of the Indian Church, we viewed these new movements with something kin to alarm. But careful investigation clearly reveals these facts :

1. Wherever these people are properly cared for, and organized into church communities with adequate provision for their Christian training, and for the education of their children, good, and only good, has resulted. There are to-day thousands of well-instructed disciples, happy in the fellowship of the Church, who would be in the thralldom of idolatry and the hapless victims of grossest superstition, had not their spiritual aspirations after something better been met by loving sympathy and brotherly help. And our hearts swell with thankfulness and hope as we call to mind the fact that, literally, tens of thousands of Christian children who never bowed the knee to idol are to-day being carefully instructed in the faith of Christ, who but for these movements would be utterly ignorant of the primary truths connected with the advent and sacrificial death of the Son of God.

2. Investigation establishes the fact that the average piety and Christian fruitfulness of those gathered into the Church of Christ in connection with these mass movements, and properly developed by Christian nurture and instruction, does not materially suffer in comparison with that of Christian communities which have been built up by other methods under different conditions. And inquiry will also satisfy us that among these more rapidly gathered Christian communities there is not wanting a most encouraging spirit of self-denial manifested in practical effort in the line of self-support and in genuine desire to spread that gospel to which they owe so much.

One element, then, and a most important one, of the crisis by which the Church of Christ in India is confronted,

is this : There is at the present moment an unusual, subtle, pervasive influence at work among the lower, uneducated classes in various parts of the empire, creating a restless yearning for something better, a predisposition for spiritual teaching, and a remarkable readiness to cast in their lot with the followers of Jesus Christ : there is a spreading conviction that Christianity brings to them a hope of spiritual and temporal advantage that nothing else offers.

Found wanting indeed will be the leaders of the missionary force in India if the manifest tendencies in this direction are not welcomed and taken advantage of. Found wanting as were the religious leaders of England in the middle of the last century who frowned upon the great movement among the common people known in history as the Wesleyan Revival,—a movement which the sober judgment of this century declares to have been a marvellous work of grace, and which even sceptical historians, as Lecky and Buckle, affirm saved England from a deluge of infidelity, and the horrors of the French Revolution.

I plead, then, for a sympathetic and prayerful recognition of this important element of the crisis which we confront at the present time, and claim for these disadvantaged millions the fullest sympathy of the Church of Christ in the name of Him who declared that the most illustrious evidence of His Messiahship was the fact that the gospel was preached to the poor of earth, and who enjoined upon His ambassadors, by suggestive parable, to go out into the high ways and hedges and compel the wayfarers to come into the gospel feast !

II. Another feature of the missionary situation in India is the fifty million aborigines and outcastes, to whom Sir W. W. Hunter has directed special attention as affording the "line of least resistance" to immediate evangelistic effort and enterprise. This vast aggregate, larger than the united population of Great Britain and Ireland, Canada and Australia, is destined to be absorbed by Hinduism and Mohammedanism, if Christianity does not enter the lists in real earnest. These scattered tribes—Gonds, Bhils, Santals, Todas, and others—furnish a grand opportunity for the gospel. Great possibilities are connected with their evangelization. The grand work accomplished among the Karens of Burmah justifies the belief that aggressive missionary operations on something approximating an adequate scale would be abundantly remunerative. What has already been achieved among the outcaste tribes mentioned, with very inadequate resources, shows the possibilities wrapped up in these accessi-

ble millions—a magnificent prey for the Christian Church to capture in the name of its Divine Head! Fifty millions of them! Would a missionary for every fifty thousand be too much to ask for? This modest estimate would mean just one thousand missionaries for these aboriginal tribes alone! And if Christ had His rights in His own Church, the thousand would be at work within the year!

III. Mention must also be made of the mighty, compact, powerfully entrenched Mohammedan host, numbering over fifty millions, to the evangelization of which the Christian Church has scarcely begun to address itself. There are very few missions operating directly and definitely among Mohammedans, though we are fully persuaded that special, systematic, well-planned mission work among this community would prove successful. We rejoice to believe that never before in the history of Indian missions have so large a number of Mohammedan converts to Christianity been gathered as are now annually gladdening the hearts of the missionaries in all parts of the empire. The number in any one field is not large, but the aggregate is considerable.

The ninety thousand followers of Zoroaster, progressive, enterprising, and ambitious, are well worthy of special effort. During the past twelve months probably more Parsees have been baptized in Western India than during the previous quarter of a century. This calls for special thankfulness. So promising a field should be cultivated with the utmost diligence.

IV. But it is when we carefully survey the condition of the educated classes of the Hindus that we most clearly perceive the extreme gravity of the situation. We are wont to speak of these as in a "state of transition;" but transition to WHAT?

We must distinguish between the educated classes. There are those, first, who having more or less recently completed their high school or university course, are now out in the world fighting life's battle and making a place for themselves as best they can. Among these we will find many thoroughly weaned from all confidence in modern idolatrous Hinduism, yet pertinaciously clinging to the old *régime* outwardly, indignantly spurning every endeavour to detach them from external connection with the religious system which, confessedly, has ceased to command their intellectual assent or moral respect. Learning that Western scholars are studying the Vedas and interesting themselves in Hindu literature, they erroneously conclude that this interest in their shastras is the outcome

of belief in their religious excellence, and some there are who think that this interest of European *savants* indicates a purpose to substitute the Vedas for the discarded Christian Scriptures! Hence educated Hindus of middle life belonging to the learned professions are giving themselves to Sanscrit studies as never before, believing that all of needed truth and everything of spiritual good is to be found in their ancient writings, and hugging to their hearts the delusion that all required is for Hinduism to reform and purify itself from within, in order to forthwith prove itself superior to every other religious system and finally command universal homage.

Hence their attitude towards Christianity is one of cold disdain, if not of utter contempt; learning as they do from free thought organs and the liberal magazine literature of the day that bishops and clergy, scientists and philosophers, of Europe and America, are fast breaking with Christianity. Proud of one feature of their national religion—its antiquity—they consider it an unspeakable degradation to disconnect themselves from it with a view to embrace another religion. And so we have a large and influential class of educated men maintaining a nominal, yet bigoted, outward connection with Hinduism from social, political and other motives, while in their hearts they have long ceased to entertain the least respect for its spiritual authority or moral worth.

It is to be feared that for this class there is little hope, from the gospel standpoint. According to the general outline given, men of the stamp indicated are to be found in all parts of the empire, especially in the large cities and educational centres; but they are largely outside the sphere of evangelistic effort, and the converts now from among them are exceedingly few.

There are other educated men wholly abandoned to scepticism. Having learned the falsity of their own religious system, they believe all religion is an imposture. Grains of truth there may be in all; but the superincumbent mass of imposition and falsehood renders the discovery of actual truth impossible. This division of the army of the educated is disposed to mock at the restraints of caste, and for the most part to abandon itself to the sordid passions and ambitions of this earthly life. Here and there may be found some who are uneasy in contemplation of a possible future and troubled as to their eternal destiny; but the majority appear to be inaccessible to the gospel.

Still others there are in whom we are very specially

interested: men of thoughtful minds and devout spirits really desirous to ascertain truth, yet perplexed and unable to decide between conflicting issues. Impelled forward by a love of truth and purpose of righteousness, they are nevertheless holden by the cords of the social fabric to which they belong, and from which they are reluctant to divorce themselves. Here comes in the temptation to satisfy their intellectual convictions and spiritual aspirations by deliberate compromise: the result is that we have a body of religious eclectics growing up around us, gathered here and there in Somajes, and loosely bound together by the common tie of spiritual unrest and dissatisfaction. No doubt many stop short of Christianity because of the knowledge of the social disabilities and other disadvantages which adoption of that faith is likely to involve. Perhaps some sincerely feel that they cannot homologate the doctrinal difficulties of Christianity as they have been developed in the West. Others assuredly are influenced to hold aloof from Christianity by the erroneous idea that becoming Christians must necessarily cut them off from all participation in the political movements of their country, and sever them from their compatriots; furthermore, they believe they will be debarred from serving their generation in political reforms and in the exalted positions now being opened to them in the Government service.

Of these, also, it must be confessed there is in the main little hope in the present generation. Christianity, as it exists in the empire, is not strong enough numerically, intellectually, socially, or spiritually, to command the adherence of this element of the educated community, or readily to assimilate it. Here and there we are gratified to see, and may confidently expect to see on every hand, men whose desire for peace of conscience, love of truth, and knowledge of God will impel towards the cross with irresistible power. But it is to be feared that the majority of the class referred to will pass off the stage of action without confessing Christ.

From what has been somewhat discursively said, it will be gathered that we are face to face in India with a marvellous jumble of theists, deists, intuitionists, transcendentalists, and all varieties of religious belief. In more recent years educated men are affecting agnosticism and theosophy. Out of the chaos let us hope will finally emerge something of order and beauty.

V. I will now speak of an element which I believe to be most hopeful of all—Educated Young India—the great

student class of the land—the young men of our high schools and colleges, now numbered by thousands, and whose number is constantly increasing. If the ranks of organized Hinduism are to be broken in this generation, here is the vulnerable point, here the ‘line of least resistance.’

These students are exposed to serious peril at this stage. They cannot help being mightily influenced by the leaders of thought in the social, professional and political realms with which they are in close touch. These leaders, we have seen, are not in a position to help young men morally or spiritually. Their own ideals are lamentably inferior. But to these incapable ones the young men look for guidance, and from them they derive such conceptions as they have of truth and duty.

Now, this great student class is accessible to aggressive Christian effort of the right kind. There is practically no limit to opportunity for definite evangelistic work among them in the great centres of education. They are susceptible to spiritual appeal. What a magnificent opportunity for the Christian Church! It thrills one to think of the possibility of capturing this host for Christ. Can the Church contemplate the going out into active life of these thousands to take their place as antagonists of the faith of Christ with equanimity? Surely, here is a GREAT CRISIS! What can be done to meet it?

1. Secure the best possible equipment, in every respect, of the existing Indian Church. Let these non-Christian students be confronted on every hand with a Christian community that, by its holy living and victorious experience, will show what the religion of Jesus Christ really means. No labour will prove to be lost that is given to the uplifting of the Christian community in all that makes for strength and righteousness. In the conquest of educated young India for Christ, a spiritually powerful Indian Church is an all important factor. While gratefully acknowledging the great things God has done and is doing for the Indian Church, it must sadly be confessed that its condition is not such as to command the confidence, or even the thoughtful attention, of the educated.

Hence the urgent need and supreme importance of a great widespread revival throughout the length and breadth of the Church in this land, that she may go forth like the sun in his might, “Clear as the sun, fair as the moon, and terrible as an army with banners.” I believe it would *pay* in every sense of the word, if missionaries everywhere should devote themselves, exclusively for a period, to more definite efforts for the spiritual quickening of their Christian

communities, leading them into a genuine experience of personal salvation and of the filling of the Holy Spirit. Who can estimate the influence a pentecostal revival, among the thousands of nominal Protestant Christians, would have upon the thoughtful, inquiring minds by which we are surrounded?

2. Very special effort should be put forth with a view to raise up a well-trained force of qualified indigenous workers. This, of course, is not being neglected; but it must have more careful attention than it has hitherto received. When we pray the Lord of the harvest to send forth labourers into the harvest, we are far too prone to add, mentally—'from Europe and America!' How few Indian Christians on whom to count for assistance in connection with special work among the student class! Is there not something wrong just here? It is a humiliating fact that after a century of missionary effort in India the Church can produce so very few who are capable of initiating and sustaining an aggressive movement of the character of that for which we are pleading? This unpalatable fact powerfully urges us to cry unto the Lord to raise up in India the workers to carry the war into the very heart of the non-Christian community with a wisdom, power, and success of His own gracious giving.

3. Urgent measures should be taken to rouse the home churches to a due apprehension of the significance of the crisis now upon us in India, in the particular direction indicated. This inspiring spectacle of the flower of Indian youth, perfectly accessible to the most definite Christian effort, ought to be held up vividly before the Church's vision, until the burden of responsibility begins to be felt. We are grateful for what is being done in this direction, but the situation calls for a more determined effort to arouse the enthusiasm of the people of God, so that in larger measure than is witnessed at present, men and means shall be poured into India, and its evangelization be undertaken on a scale and in a manner commensurate with the needs and urgency of the case.

4. The Press must be utilized as never before to scatter light and truth. It makes the heart heavy to ponder the facts regarding the character of the literature on which educated India is being fed. A round among the popular book shops in any great city will furnish food for sad reflection. Then to contrast the feeble, the ill-organized, the utterly inadequate provision made by the Christian Church for this need! Truly, there is yet very much land to be possessed.

5. Lastly, we most earnestly advocate the employment of methods suggested and carried out by representatives of the Student Volunteer Movement, as we have witnessed them in operation in large cities in India in recent days. Let there be set down among these hosts of bright, ambitious students, young men specially adapted and qualified, intellectually and spiritually, for such delicate yet important work,—young men familiar with university life in Europe and America, who will make this their sole work, laying siege to the citadel until it capitulates.

It was my fortune to see a good deal of the work of Messrs. Wilder and Moorhead for a few months in Poona. It seemed to me to be specially well-adapted to the object in view.

Public addresses, or lectures, thoroughly religious in character, mainly plain presentations of Scripture truth, were well attended and much appreciated, and must have accomplished much good.

Systematic Bible study was prosecuted with considerable enthusiasm on the part of a large number of Brahmin students. It was most encouraging to see the steady attendance at the Bible class for many weeks in succession. It could not be regarded otherwise than as a real victory that so many eager minds should be held for so long a time in close contact with the life-giving Word. What was done at Poona can be done at other places. This Bible class work we believe to be exceptionally important, though attended with many difficulties.

Then there was close personal dealing in inquiry meetings before and after the public lectures, when the difficulties of the individual student could be grappled with and his peculiar hindrances skilfully met. This was supplemented by visits to the missionaries at their residences, which furnished excellent opportunities for helping the really earnest ones.

Altogether, I have learned to regard the work at Poona, to which the foregoing brief reference has been made, as a most valuable experiment, an illustration, I would say, of what may be done in most of the large cities of India.

This work among students must be what I have intimated—**SIEGE WORK**. A manual course of a few semi-religious lectures is practically useless. Spasmodic efforts of any kind will accomplish very little. There must be continuous, systematic work, well planned and vigorously prosecuted, if fruit is to be gathered. Bring the bright, aggressive, young Christian manhood of the West into

daily heart contact with the young manhood of India, and there is bound to be an outcome.

The story of the Crusades is familiar. We marvel at the enthusiasm which constrained kings to step from their thrones and leave their realms for years. Princes parted with their patrimonies, nobles pledged their estates, thousands left home and kindred, and endured unspeakable hardships and suffering. The words *Deus vult ! Deus vult !* — God wills it ! God wills it !—were on their banners and in their mouths. What did God will ? According to the Crusaders' superstitious notions, the rescue of the so-called holy places, the sacred sites of Palestine, from the hands of infidel Saracen. While deprecating the superstition, we admire the enthusiasm. Here in India, all about us, are thousands of yearning and dissatisfied souls, 'holy places' in virtue of the redemption wrought out by Jesus Christ, and whose salvation God willeth—souls held in the bondage of sin by the great Adversary. Oh, that the Church of the living God might know her opportunity and, girding herself with the strength of the Lord, take hold of this enterprise with a burning enthusiasm kindled by the Holy Ghost and sustained by the exceeding great and precious promises of the Divine Word.

THE SECRET OF A SPIRITUAL AWAKENING IN INDIA.

MRS. M. B. FULLER, of the Alliance Mission, said :—

In a small gathering of missionaries two years ago, the Spirit was wonderfully present. There were no great or elaborate addresses, but somehow difficulties were met and solved, prejudices of years removed, confessions were made, and we seemed to grow more in those few days than we had in all the year before. And the results of that meeting abide to this day. Thus brought to sit together in the heavenly places, we felt we saw clearly what the Native Church needs. If it could only be thus brought under the power of the Holy Ghost and taught by Him, what might not be the result ?

We still feel deeply that the great need of India is not so much more men and more money as a great and deep spiritual awakening or revival. Then the fire would spread independent of the missionary. There would be a life in souls which like the seed has self-propagating power. We feel that such an outpouring of the Spirit would

do more for the work in India than years of the most patient, careful teaching can do without it. Who teacheth like Him? Many of us confess that in our converts there has been little of deep conviction of sin. And of many of our Christians it might be said of them as it is written of the Ephesian disciples: "We have not so much as heard whether there be any Holy Ghost." (Acts xix. 2.)

We are to consider this afternoon the secret of such an awakening. Our first resource is the Word, "To the law and to the testimony." (Is. viii. 20.) Would that we students and missionaries might read the accounts of these Bible revivals on our knees. Because these events happened so long, long ago, we are inclined to think of them as far removed from us in every way, and as devoid of any application to our own conduct. Ezra and Nehemiah, Daniel and the apostles were in a sense like ourselves: for they were "men subject to like passions as we are," (James v. 17,) and their circumstances of failure and disobedience, of backsliding and sin, are the same as our own. May God who heard their cry be the very same God to us.

In Ezra we read how he "prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments." Ezra prays: "O, my God, I am ashamed and blush to lift up my face to Thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens." (Ezra ix. 6.) Then the people respond: "We have trespassed against our God, yet now there is hope in Israel concerning this thing..... Arise; for this matter belongeth unto Thee: we also will be with Thee: Be of good courage and do it." (Ezra x. 2,4.)

Then in the first chapter of Nehemiah we have the same cry as he viewed the desolations of Zion: "I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven, Let thine ear now be attentive. I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee. We have dealt very corruptly against Thee, and have not kept the commandments, nor the statutes, nor the judgments, which Thou commandest thy servant Moses. Now these are thy servants and the people, whom thou hast redeemed by thy great power, and by thy strong hand O, Lord, let now thine ear be attentive to the prayer of thy servant." And God did work for them.

In one of the Books of Chronicles we read of a revival

under King Josiah, and that while repairing the temple the book of the law was found. "And it came to pass, when the King had heard the words of the law, that he rent his clothes," and said, "for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord." And the Lord's gracious reply was: "Because thine heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord. And the King made a covenant before the Lord." And the inhabitants of Jerusalem did according to the covenant of God. And there was no passover like to that kept in Israel from the days of Samuel the prophet."

Likewise in Daniel ix., the prophet begins that wonderful prayer: "O, Lord, to us belongeth confusion of face, because we have sinned against thee." And then God's gracious reply was: "Fear not Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself thy words were heard."

Again that glorious scene on the day of Pentecost when the Holy Ghost was "shed forth," and three thousand were saved in one day. And now we live in this dispensation which was ushered in then, why should we be so weak, why should God be so often misrepresented to the heathen about us? In view of it all, are we ever ashamed and confused? God is no respecter of persons. As He worked for them in days of old, how much more can He work for us now since the advent of the Holy Ghost?

Then what are the conditions of His working?

1. That we see and feel our need. Our helplessness is great and is all right, if it makes us turn to God. Instead of doing thus, how we sigh and plead with the committee at home for more men and more money. We say "If we could only open this school here," or "that home there," and "if we only had a medical missionary to get the hearts of the people ready for us, and—and—" Yet "it is nothing with the Lord to help, whether with many, or with them that have no power." (II. Chron. xiv. 11.) In all these revivals that we have been reading about this afternoon, they all began with one man. Is there not an Ezra, a Nehemiah, or a Daniel among us whose heart is so agonized with our need that he can pray and prevail? How often powerful revivals have begun at home through the prayers of one or two godly women, whose hearts have been rent

with the spiritual dearth about them, and have wrestled in secret till God has stirred up the people and poured out His Spirit.

2. Confession of sin. In all these cases there was deep and humble confession of sin, and a deep sense that God had been dishonoured. Do we feel deeply that many of our people are cold and not living wholly for God? That there is often discontent and murmuring among us? Do we see how deeply this dishonours God and misrepresents him to the heathen? Before God can bless, there must come the cry: "I have sinned."

3. Prayer. All deep revivals have always been preceded by a spirit of prayer. Dear fellow-students and missionaries, how much we can avail through prayer. Let us bring all the tithes into the storehouse and *prove the Lord* and see if he will not open the windows of heaven to us, (Mal. iii. 10) and pour out the blessing we need. Much has been said in these meetings about prayer. O, let us give ourselves to prayer for a deep spiritual awakening among us.

4. A discerning of the time. Daniel knew "by the book" that the time had come for God to return his people from their captivity, and he gave himself to prayer. Are there no signs for us? Does not the bitter attitude of the vernacular press in Western India toward us encourage us that God's Spirit is at work? Does the activity to revive Hinduism mean nothing to the child of God? And right here, in Bombay, should not the evident stir among the Parsees and the educated Hindus drive us to more earnest prayer for victory? And then, on the other hand, I have been in India nineteen years, and I have never seen the condition of things among missionaries and all classes of Christian workers that now exists. The fulness of the Spirit is the theme of almost every missionary gathering; and this "gift of God" is the burden of all the prayers; and the need of the Holy Ghost is the theme of much of our teaching. Some of us older missionaries who have worked here for years without this experience, have only come to know in the last few years the baptism of the Holy Ghost. Do not these things indicate that God is drawing nigh to us, drawing out our hearts to give us the long-coveted outpouring? O, that we might discern His will in these signs, and rejoice in them as an earnest of much to follow. Oh that it might be said of us: "My people shall be willing in the day of my power." (Ps. cx. 3.)

5. Special and concentrated effort. Being able to

discern the signs of the times and impelled by a spirit of prayer, special effort should be made. How much we may have failed in this. Men who would have made good evangelists have been tied down to schools, or to the routine of station work. We should have our evangelists, as well as pastors and teachers, as do the churches at home. Has this been fully recognized? What might be done by an evangelist missionary and a band of Marathi workers throughout this great field? We should hold conventions in all the missionary centres of India upon Holiness and the Fulness of the Spirit. Before the heathen can be reached, the Church of God must feel the fire of Pentecost. If the Church is cleansed, there will be no difficulty about the heathen. "And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." (Ezek. xxxvi. 23.)

In conclusion we say that we believe that the great work that many of us long to see done in India will never be done except through revivals or special outpourings of the Spirit. Hosts of our Christians have never witnessed a revival. They have never seen men under deep conviction of sin, deciding for God, and coming out boldly in the joy of salvation. They are strangers to this power of God. In some communities there has never been a time of definite effort on the part of the whole church to reach their Hindu and Mohammedan neighbours. We believe that an outpouring of the Spirit is the only cure for much of the discontent and murmuring about more pay, the jealousy and strife that so eats the heart out of work. And we also believe that nothing else will impel the hundreds of Hindus who are intellectually convinced of the truth of Christianity to brave the influence of caste and public opinion and confess Christ boldly before men. The Christian religion is a supernatural one, yet how little many of our people know of the supernatural.

Let a young man be converted, we provide for him and make a place of safety for him. He tastes nothing of the power of God in shielding him in the time of persecution. He soon feels he has become a Christian at the loss of all things earthly and has got nothing. He grows discontented and fault-finding, and his conversion has made little impression on the outside public. His friends think perhaps that he has become a great fool to forsake all for 20 or 30 rupees per month. I would not be hard. Let this young man who has yielded to God go back to his friends and tell them what great things God has

done for him. They accuse us that our religion teaches their friends to leave them. Let the convert go back and throw upon them the responsibility of casting off their own relatives. They like to put it on to us. Teach the young convert that the disciple of Jesus bears insult and persecution. If they beat him, Christ will help him bear it; if they imprison him, God is still the God of Daniel and is able to free him; if they try to poison him, we believe the promise for such an hour is, "if they drink any deadly thing it shall not hurt them." (Mar. xvi. 18.) It will be hard for the young convert to suffer, but in the suffering God will so reveal His love and power and care to him that it will much more than compensate for all loss. He has something. He has God; and love so constrains him that he is willing to lay down his life if needs be. But what will be the result? The people will say: "What has this man got? We beat and abuse him and he bears it in meekness. We imprison him and he gets out. We try to kill him and we can't. He doesn't seem afraid to die. He leads a supernatural life." It brings an awe upon the whole community, and may be the cause of a revival and the conversion of many souls. O, that a fire may kindle somewhere like this in this great Marathi country, creating deep conviction of sin and such a radical change of life that men will go back to their friends and be ready to lay down their lives to win them! We missionaries may have to share the persecution with them.

This is no enthusiastic imaginary picture. It is what has been witnessed in every land. We believe the gospel is yet the power of God unto salvation.

"O Lord, revive thy work in the midst of the years." (Hab. iii. 2.)

"Wilt thou not revive us again, that thy people may rejoice in thee?" (Ps. lxxxv. 6.)

THE STUDENT VOLUNTEER MOVEMENT AND ITS MESSAGE TO INDIA.

MR. JOHN R. MOTT said :—

Doubtless we are all familiar with the main facts in the history of the great student missionary uprising of America and Britain, popularly known as the Student Volunteer Movement. It is not necessary, therefore, for me to tell the interesting story of the origin of this Movement at Mount Hermon, Massachusetts, in the summer of 1886. Those of us who were present can never forget the

marvellously spiritual associations and manifestations of that gathering of American and Canadian students. Never let it be forgotten that this Movement was conceived in days of Bible study and nights of prayer. Nor need we dwell on the wide and rapid extension of the Movement. Since its organization one or more student secretaries have each year travelled among the colleges enrolling volunteers. The principles and purpose of the Movement have thus been spread through the colleges in all parts of the United States and Canada. About four years ago Mr. Wilder spent several months in the universities of Great Britain, and as a result of his work the Movement was thoroughly organized there under the name of the Student Volunteer Missionary Union.

Its secretaries have already planted the volunteer idea in practically all the leading colleges of the British Isles. Mr. Wilder presented the Movement to the students of the Scandinavian universities, and upon a subsequent visit to Scandinavia several volunteers were unrolled. The first steps toward definite organization of the Movement in Scandinavia were taken, however, only a few weeks ago by the Norwegian delegates at the Liverpool Convention. About a year ago Mr. Fraser was the means of extending the Movement to France. At the Liverpool Convention, steps were taken to unite France and Switzerland in a Volunteer Movement for those two countries. At the same convention a number of German delegates volunteered and decided to effect an organization for Germany. The missionary fires were also kindled among the students of Holland. Letters from Australia tell of a number of students there who have offered themselves to missions, and who are seeking affiliation with the Volunteer Movement. Thus within ten short years the Volunteer Movement has extended to all the nations of Christendom. Moreover, as we shall soon see, the students of non-Christian lands are beginning to fall in line with its central purpose.

What is the purpose of the Student Volunteer Movement? It is in no sense a missionary society, and the purpose is not to send out missionaries. Its fourfold purpose is:—

(1) To present the claims of foreign missions to Christian students throughout the college world.

(2) To influence students to devote their lives to the work of foreign missions.

(3) To help intending missionaries to prepare for their life work. The Movement emphasizes the most

thorough, intellectual, and practical preparation, and, above all, that each volunteer should be filled with the Holy Spirit.

(4) To lay upon Christian students who remain at home their responsibility for backing up the missionary enterprise by intelligent sympathy, aggressive work, real sacrifice, and definite, prevailing prayer.

The central and ultimate purpose of the Volunteer Movement is to realize its watch cry—the evangelization of the world in this generation.

What has the Volunteer Movement accomplished? That it has been wonderfully used by the Holy Spirit may be seen from a number of facts, among many which might be given, showing its work and influence.

(1) The claims of world wide missions have been presented to the Christian students of over 600 colleges. About 500 of these are in the United States and Canada; nearly one hundred in Great Britain and Ireland; and the rest on the Continent. In a majority of these institutions the subject has been brought home to the students for the first time; and in nearly all other cases it has been presented in a new and more impressive manner. To-day probably twenty students are brought face to face with the missionary question, to one who confronted it before the inception of the Volunteer Movement ten years ago.

(2) Not only has the subject of Missions been presented in a general and popular way, but the Movement has also emphasized and inaugurated a thorough study of missions. This development has been chiefly in connection with the Movement in the United States and Canada. Two years ago it established a regular educational department. A very competent secretary is in charge, who has had extensive and very successful experience as a teacher and missionary. The first year there were over 1,200 students in 120 classes. Four courses of study were presented. A letter just received from the General Secretary states that now there are about twice as many classes as at this time last year. You will be interested to know that the course of study that they are now occupied with is on India. Some idea of the number of students who are following this course may be seen from the fact that already over 3,000 copies of the text-book have been sold from the office. Much is being done to place the best missionary literature in the colleges. Missionary libraries have been planted in not less than two hundred institutions. Last year alone £1,000 worth of books were added to these collections through the offices of the Movement.

(3) Over 5,000 students have been enrolled as volun-

teers by the Movement. About 4,000 of this number volunteered in North America; a little over 1,000 in the British Isles; and something less than one hundred on the Continent. Without doubt this marks the greatest student missionary uprising in the history of the church. Who can measure the volume of consecration which these thousands of decisions represent?

(4) Already fully 1,000 of the volunteers are at work in the mission field. I have in this book the names and addresses of nearly 800 of this number who volunteered in the United States and Canada. In this recent number of the *British Student Volunteer* are the names and fields of more than 200 who belonged to the British Movement. A famous Indian missionary maintained that if ten per cent. of those who offered in a missionary revival ever reached the field, it was a good proportion. Already over twenty per cent. of the British and American volunteers have reached the field.

(5) The Volunteer Movement has been grappling with the financial difficulty which confronts nearly all our mission boards. The students alone in 125 American and Canadian colleges gave last year £6,000 to missions. Several colleges support their own missionary. Many churches and young people's societies have been led to support missionaries through the influence of the Movement. An increasing number of volunteers are coming to recognize their responsibility for securing their own support. The interest in missions on the part of the great young people's organizations, which is manifesting itself in enlarged contributions to missions, is traceable in a considerable degree to the agitation promoted by the Volunteer Movement.

(6) By no means the least result of the Movement has been its reflex influence on the colleges on other than distinctively missionary lines. In travelling among the colleges I have been told, time after time, that the missionary revival has resulted in a marked deepening of the spiritual life of the students and in increased activity in all forms of Christian work. Very many students who have not seen their way open to give their lives to foreign missions, have been led to devote themselves to Christian work on the home field. In speaking of the reflex influence of the Movement, I am reminded of the important facts that in Great Britain the Volunteer Union paved the way for the British College Christian Union—a result of very far reaching influence in itself.

(7) The Movement has done and is doing much to

promote prayer for missions. Unquestionably the remarkable progress of the Movement has been due to the large place which prayer has had in its life from its very inception. Both in Britain and America, prayer cycles have been prepared, and are being faithfully followed by thousands of people. This is indeed the hiding of the power of the Volunteer Movement.

(8) A service of incalculable value has been rendered by the Movement in bringing into prominence the necessity, the duty, and the possibility of the evangelization of the world in this generation. By taking this as its watch cry, the Movement has been enabled to present to students a new and powerful motive. This watch cry holds out a very definite end to be accomplished. It lends additional intensity to all one's missionary activity. It affords the inspiration to an individual which comes from realizing that he is part of a mighty movement. It appeals to the heroic, the enterprising, and the self-sacrificing in a man's nature. It drives a man more to prayer, and leads him to rely more fully upon the Spirit of God. Hitherto this has been the watch cry of the American and Canadian volunteers only. A letter just received from Britain, states that the Volunteer Union there has unanimously adopted the same watch cry, thus uniting the volunteers throughout the whole world in the sublime purpose of giving every person of our generation an opportunity to know Jesus Christ as a personal Saviour.

(9) Any statement of results would be incomplete without reference to the great conventions of the Movement. They best indicate not only the wonderful hold which it has upon the college world, but also the confidence in it which missionaries and secretaries have. Many present must be interested in these gatherings because they have contributed to their power by special prayer. The last convention of the American Movement held at Detroit was attended by over 1,200 students from 300 colleges in all parts of the United States and Canada, thus making it the largest student convention ever held. Is it not a significant fact that the cause of world-wide missions was the attractive force? About sixty missionary societies sent official representatives. There were present over two hundred missionaries and other Christian workers from all parts of the world field. Not less than forty denominations were represented and wondrously fused together by the Spirit of unity. This has proved to be the most fruitful missionary gathering ever held in North America.

The last convention of the British Volunteer Union was held at Liverpool early in January. You must have been impressed with the striking reports which have already appeared in the religious press. It was attended by about 750 students, making it the largest student convention ever held in Britain. Colleges in all parts of the British Isles were strongly represented, Cambridge alone sending 121 men. It was a remarkable fact that there were present eighty-four delegates from foreign universities. Forty-four missionary societies were officially represented, and there were present over one hundred missionaries and other Christian workers from all parts of the world. Twenty-four different nations were represented. It was a gathering of marvellous spiritual power. The distinguishing characteristic of this convention is the fact that it marked the beginning of an organized missionary movement among the continental universities.

The Volunteer Movement has a message for India. In the first place let me say a word to all missionaries present. The leaders of the home movements invite and desire your kindly criticism and your helpful counsel. You are in a position to give invaluable advice and suggestion not only as to how the Movement can be made a greater power on the home field, but also as to how the volunteers may best prepare themselves for efficient service. When we reflect on the help which some missionaries have given us on these lines, we earnestly covet similar co-operation on the part of many others. In the second place, the Movement craves the prayers of all missionaries. As has been said before, it needs not so much unavailing criticism as prevailing prayer. If students are to be called to this supremely important work by the Holy Spirit and not by man; if they are to be properly equipped spiritually for their life work; if consecrated money is to be forthcoming with which to send and support them; if they are to be thrust forth by the Lord of the harvest into the wide and ripening fields; if they are to work in the power of the Holy Ghost when they reach the field,—there must be a far greater volume of prayer on behalf of this Movement. Surely, if we may look to one class more than to another in this our greatest need, it is to you. You stand face to face with the terrible need. You know the special difficulties which the volunteers must meet. You know from experience the fires through which they must pass. You can pray, therefore, with a peculiar definiteness and fervency. In the third place, I would say to those who at home counted themselves members of the

Volunteer Movement, continue so to count yourselves. You have in India 155 missionaries who volunteered in the United States and Canada, and about seventy who did so in Great Britain and Ireland. What an increased power for India this large number of volunteers might exert if they cultivate and preserve a close relation to the volunteers at home. Each volunteer who comes to India should increase the attractive power of this field to the students whom he has left behind. Let us bear this in mind in our correspondence, in our editorial work, and in our plans for the home furlough. In this connection all volunteers will see the importance of continuing to take the *Student Volunteer*.

My final word is to the Indian students. On behalf of the student volunteers of Britain, America, and other lands, I appeal to you to join us in this crusade to make Jesus Christ king among the multitudinous inhabitants of the great Indian Empire. If students of the West are willing to give up attractive worldly prospects, and home, and native land which they love as dearly as you do yours, in order that this may be made a fact, does not equal responsibility rest upon the Christian students of India to give their lives to this work? Is there not even greater responsibility resting upon you for reaching your own people? You are of the same blood, you understand their environment and customs, their thought life and their heart life, their temptations and struggles, as no foreigner can. You know their language. Therefore you have and always will have more direct access to them. If India is ever reached for Christ, it will be largely through the influence of Indians. The great spiritual movement in Germany was led by Germans. The English Reformation was led by Englishmen. A Scotchman led the Reformation in Scotland. The greatest spiritual awakenings which America has ever known have been led by men of the same blood and who spoke the same language. It was Neesima, a Japanese, who did so much to plant the Kingdom of Christ in Japan. And I have noticed here in India that the one who is obtaining largest access to the popular heart is Tamil David. The students of other non-Christian lands are offering themselves as never before to this supremely important mission. We have received word that 135 students of South Africa have offered their lives to take Christ to the people of the Dark Continent. Throughout the Turkish Empire we found some of the keenest and godliest students dedicating themselves to the evangelization of their own people. In a Christian

college in Egypt, nineteen of the highest honour students abandoned offers to enter government service at three-fold larger salaries and volunteered for Christian work among their own countrymen. At our conference in Ceylon eleven students became volunteers. May we not confidently pray and expect that one of the main results of this series of Indian Student Conferences will be that scores of the delegates will be separated by the Holy Spirit unto the work of taking Christ to India's millions, and that definite steps will be taken toward the organization of an Indian Student Volunteer Movement.

WHAT CHRIST THINKS OF STATISTICS.

THE REV. J. J. LUCAS, of the American Presbyterian Mission, said :—

Last night after the service, a few of us assembled on this platform to arrange for the service of this hour. It was suggested that I should give a few statistics, and base an appeal upon them. I thoughtlessly replied that statistics did not make much of an appeal to me, and it was then decided that I should speak upon the subject, "The Secret of a Spiritual Awakening in India." After going to my room I began to think over my remark that statistics did not appeal to me, and at once the Spirit of God convinced me of the folly and sin of that remark: for did not statistics appeal to our Lord, said the Spirit. When He saw the multitudes, He was moved with compassion, and the sight led Him to teach His disciples to pray that labourers might be thrust out among them. When He saw Jerusalem, His heart was so full of compassion that He wept over it; and when He saw all Europe in darkness and not one amongst its peopled millions to tell the Way of Life, was He not so moved with compassion that He, as the Man of Macedonia came down to Troas, and besought Paul, "Come over into Macedonia and help us?" And yet I said that statistics of these multitudes without Christ and without hope and without God did not make much appeal to me!

Ah, how little of the Spirit of Christ to be able to read and hear the figures of millions and tens of millions in darkness, and yet not be moved with deepest compassion! And so I am led to say this morning that there will be a spiritual awakening in India when we look out on these multitudes as our Lord looks upon them, when our hearts are filled with compassion so that we are led to pray for

labourers as He did, and when we weep over these cities and towns and villages shrouded in darkness, as He wept. What led to the missionary awakening in England a little over a hundred years ago? Was it not William Carey's study of statistics? Recall that map of the world which he kept before him, as in poverty, he wrought at his trade; and remember that it was the sight of country after country on that rough map, without Christ, that stirred him up to fasting, and prayer that the Lord of the harvest would send out labourers into the harvest.

What led to the missionary awakening in America at the beginning of this century? Was it not the thought of the millions in heathen lands without Christ which led four young men at Williams' College to band together in prayer, meeting beside a haystack in the field to be alone and to pour out their hearts in prayer for labourers, having first offered themselves to God for this service? What led the first missionary to Europe to turn his face thither, save the cry of distress heard by him in the darkness of the night, "Come over and help us." There will be a spiritual awakening in India when a group of four young men, here and there, like those at Williams' College, feel so deeply the spiritual destitution of Hindus and Mohammedans, that having first offered themselves to give them the gospel, they unite in prayer and effort for this purpose. There will be a spiritual awakening here in India when a few band together in prayer as did the little company at Antioch, their souls so moved by the darkness of the regions beyond that they fasted and prayed. Out of such little bands of praying disciples will the Holy Ghost again and again, as at Antioch, call men like Barnabas and Saul, and send them forth clothed with His power and wisdom.

And there need not be even a band of such to meet. If even one of you young men be moved by the Spirit of God as was William Carey, the Lord will work mightily through you as through him. Willing himself to go to the heathen, for weeks and months and years his cry to God was that labourers might be sent out to the millions who were without a knowledge of Christ. He wrote a pamphlet on the subject trying thus to awaken others, but he had no money to publish it. He found scarcely one to sympathize with him in this prayer and purpose. For four years he urged this duty on his brethren, but with little success. The elder brethren counted him a young enthusiast, but a glance at his map with its lines showing the millions unreached, a

glance at his Bible with Christ's last command to give the gospel to every creature, and a day alone with God stirred afresh his zeal and sent him forth again to urge this duty on the Church. And when at last he was given an opportunity to speak before the Association of ministers on this subject, it was God who spoke to them that day, not William Carey. The tears and prayers and fasting before God for years had not been in vain; and this one man, prepared thus in secret by the Holy Spirit, was that day His Messenger to the Churches. That was the birthday of the missionary awakening in England, ushered in by the travail of soul of one man.

One man at Troas, in like travail of soul, looks out over the sea, and in the watches of the night receives the message which made him the first missionary to Europe. And so it will be here in India. If one of you young men will give your life from to-day to the service of God with that singleness of purpose and travail of soul, that importunate prayer, as did William Carey and Paul the Apostle, then will God give you a message constantly from His very presence which shall be none other than His voice awakening the Church and breathing life into the dead. We read that a disciple named Ananias came to a young man, Saul of Tarsus, as he fasted and prayed, and said to him, "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost," and so to-day I come to you, young man, the burden of your prayer now and for days past, "Lord what will Thou have me to do," and I say unto you in His name, Be filled with the Holy Spirit. What answer will you give to this message? I do not ask you to give me the answer, I leave it with you. We part now, but we shall meet again in the presence of the Lord and then the answer you give to-day will be made known.

HOW TO PREACH A FULL GOSPEL.

REV. R. WRIGHT HAY said :—

To my mind the most impressive meeting that we have yet had in this singularly impressive conference was that which came in as an after-meeting at the close of this morning's session. At the request of Mr. Mott several Christian students declared their attitude towards the great work of the evangelization of India. There were some who

avowed that since the Conference began they had been led to resolve that if God opened the way for them they would devote their lives to the ministry of the Gospel; there were others who stood to indicate that before the conference began they had yielded themselves to God for this work; and a third set of young men declared that they were prayerfully considering the question as to whether Christ was calling them thus to serve Him. There was certainly one other class of Christians present—those already in the work; and probably yet a fifth class—those not in the work and not conscious of any obligation to enter upon it.

The solemnity of the occasion consisted largely in this that, while in so comparatively small a gathering of God's people there was such a variety in the relationship, of those present, to God's work in the world, it could not be questioned that the need of each class and of every individual in each class lay in one direction and could be met only from one source. What is it that we whose privilege it is to be already engaged in this great work need? Nothing less than that baptism in the Spirit of God which causes the beauty of the Lord our God to be upon us and the pleasure of the Lord to prosper in our hand. What do the students who have been led to resolve that God willing they will devote themselves to this work need? Surely that enduement with power from on High which the Holy Spirit brings where He is received, and which makes man's witness to his Saviour effectual as God's witness to His Son. What do they need who have taken part in this conference as students under training for the work of preaching Christ? What do they need more than a theological college can give them, and without which what they get in college must remain largely inoperative or become operative only as a barrier to spiritual efficiency? Surely that they should be "filled with the Spirit" and thus be divinely fitted and outfitted for the work to which He has called them. What, again, do those need, more than all else who have been brought seriously to face the question of their personal duty in relation to the unevangelized millions of India and to the Christ who yearns after them, but that they should be so set free, by the mighty incoming of the Spirit, from all fleshly calculations, as that it shall be possible for God to lead them in the way of His holy will. And, if there be such in our conference, what do those need who, although believing in Christ, feel themselves under no obligation to give themselves for service, in the way of His appointing, for the evangelizing of those about them? They, too, need

the Holy Spirit as a spirit of insight into the things of Christ, a spirit of discernment in regard to God's purpose in Him towards man, a spirit of fellowship with Him in service for the Father's glory and the salvation of the lost.

I am thankful that the invitation in response to which we are here assembled, sets forth as part—am I not right in saying the chief part—of the purpose of the conference, the object of unitedly waiting upon God for enduement with power from on High. And it is certain that the result of our coming together, in blessing to man and in glory to God, will be in exact proportion to the measure in which we permit God to give Himself to us by the Spirit.

In seeking to win students and educated men for Christ, as in seeking so to win men generally, we have to remember, not only that "all things are possible to him that believeth" but also that the Word which declares this to be so, sets forth certain things as altogether impossible to the natural man. We read in I. Corinthians ii. 14, "The natural man received not the things of the Spirit of God . . . *neither can he know them,*" and in Romans viii. 7, "The carnal mind is enmity against God; for it is not subject to the law of God, *neither indeed can be.*" The recognition of these two tremendous impossibilities is essential to effectual evangelization; because it determines our absolute dependence upon God for the supply of the means, by which, what is manifestly a supernatural work is to be accomplished. Let us guard against the idea that the fact that a man is educated makes the gospel any more acceptable to him as the word of life, than it is to unregenerate men generally; let us equally guard against the temptation to seek to justify the gospel to his intellect before we have allowed the gospel to justify itself to his conscience by convicting him of sin.

Again it must not be overlooked in our efforts to reach a special class that we come to men as *men*, as sinners, as rebels against God. Let us not narrow down the gospel to the special avenues of approach to the conscience, and the heart, and the will, which are supposed to exist in the special class to which we speak, so as to obscure the fact that our message is universal in its application. I have a conviction that whatever the special class that the evangelist has particularly in view may be, he should conceive of his audience as including some not belonging to that class, and seek grace to *preach* so as to *reach each*.

It has been well said—"Preaching is the communication of truth by man to men," and we cannot preach a fuller

gospel than we have ourselves received. Personal experience of the saving power of Christ is an essential qualification of the evangelist, and testimony to this power based on such experience ought to be a prominent element in his preaching. Thus life in the fellowship of Christ, the life that delights in, and is being constantly enriched by habits of secret prayer, and study of the Word of God—the life of victory over sin, the Spirit-filled life must be ours if we would preach a full gospel. We must witness in God's power if we would effectually witness to His power. Let us then, as those that are alive from the dead through the sore travail of our Saviour Christ, yield ourselves unto God that He may baptize us in the Holy Ghost, clothe us with power from on High, and send us forth to entreat men, *as though God did beseech them by us*, to be reconciled to God. Then may we contemplate the evangelization of India in the present generation as an achievement well within the reach of Christ's servants and certain to be realized in the main through India's own sons.

HOW TO HASTEN THE EVANGELIZATION OF INDIA.

THE REV. M. B. FULLER, of the Alliance Mission, said :—

To consider this theme profitably, we need first to understand what we mean by evangelization ?

1. We do not mean the conversion of India. We believe that India will not be converted until Jesus comes again ; and we may only lose hope and grow discouraged, if we labour for an end which God has not promised. But some have gone to the opposite extreme : I have heard of a missionary who used to ride into a village, and without dismounting from his horse would call a few people about him, then in a few sentences he would give an outline of the gospel, and ride off, having told the people that he had borne testimony to them, and that they must be answerable to God ! Somewhere between these two extremes the truth will be found. On the one hand, the extreme of taking up a little field and spending a life time in seeking the conversion of every individual in that field ; and on the other hand the extreme of presenting a bare statement of the historical facts of the gospel. And so we say :

2. Evangelization is not the mere witnessing of the facts of the gospel. In Paul's farewell words to the elders of Ephesus, we get a clew to the true idea : He had spent three years at Ephesus warning every man, night and day, with tears. He had not shunned to declare all the counsel of God, publicly and from house to house. Paul could honestly say, "Wherefore I take you to record this day, that I am pure from the blood of all men." And so it is possible for every servant of God so to give the gospel to men, that he can say to them truly : I have done my part ; and I can put the whole responsibility of your salvation upon your own head ; and I will meet you at the judgment, pure from your blood. This leads us to say :

3. Evangelization is the witnessing to facts of the gospel, as facts of our own experience, and that in the power of the Holy Ghost.

II. How shall we hasten the evangelization of India ?

I. By being *prepared* to do so. A great deal of so-called mission work is done by men and women who are not in the Scripture sense prepared to evangelize. We must be prepared :

(a) By conversion, that is by accepting Christ as a person, and not Christianity as a religion. Christ is God's gift to sinners. And to as many as receive Him, to them He gives the right to become sons of God. That is we become sons of God by receiving God's son. We cannot afford to be uncertain here, as a right experience of salvation is the beginning of all Christian life. And life must precede service.

(b) By receiving the Holy Spirit as a person. As Christ is God's gift to sinners, so the Spirit is God's gift to His children.

If we have received the Holy Spirit as a person, let us ever believe that He abides in us, even as Christ has promised (S. John xiv. 17). But "we have this treasure in earthen vessels" : (II Cor. iv. 7) and as the poorest water put into an earthen pot may taste, for a time, of the earthiness of the pot, so the manifestation of the Spirit may be dimmed for a time by our earthiness. But if we have grieved Him, by letting the power leak away, let us remember the story of the lost axe head in II. Kings vi. 5. When the man mentioned in the narrative lost the axe head, he did not go on trying to chop with the handle, (as Mr. John McNeill has said in "The Spirit Filled Life ;") but he went and found it just where he dropped it ; and God made the axe head to swim,

and he took it up again. So God will guide us back and show us the lost blessing, just at the point of disobedience, or self-will, or self-pleasing, where we lost it.

(c) By constantly denying our own wisdom, and plans, and ambitions, and yielding ourselves to God. (Rom. vi. 13.) He will work in us. (Phil. ii. 13, Hebrews xiii. 21.) He will work mightily (Col. i. 29). We need not fear the work will stop if we cease from self-activity : it will keep us busy to keep up with God. Paul says, "I laboured more abundantly than they all, yet not I, but the grace of God in me." (I Cor. xv. 10.) God is not interested in our plans, but in His own.

(d) By obeying Him constantly. (Acts v. 32, viii. 26, xvi. 6, 7.)

(e) Do the work of an evangelist. (II. Tim. iv. 5.) Many other things will hinder if we let them. "Preach the Word : be instant in season and out of season." (II. Tim. iv. 2.) Satan is willing to have us plan work, or even to see God's plans, but he hinders us if possible from doing the work. (I. Thes. ii. 18.) We must set our faces like a flint. Jesus set His face stedfastly to go to Jerusalem (S. Luke ix. 51) "None of these things move me." (Acts xx. 24).

Let us have less work, and fewer workers if need be ; but let us seek to prepare men for work in the Holy Ghost.

INDIA'S NEED AND CRISIS.

MR. J. CAMPBELL WHITE, Secretary, Y. M. C. A., Calcutta, said :—

There are two verses of Scripture to which I wish to direct your attention. "Lift up your eyes and look on the fields ; for they are white already to harvest." John iv. 35. "Behold the Lamb of God, which taketh away the sin of the world." John i. 29.

The connection in thought between these passages is closer than may at first sight appear. In briefest summary the thought of the two together is this : Behold the world's awful need ; behold also the world's all-sufficient Saviour. And the reason we are asked to look at both the need and the supply is that we ourselves may become the channels of connection between the two. Only as we come to see the world in its need of Christ, and Christ in His desire and power and purpose to meet the need of the world, can we realize our own position of opportunity and obligation to bring the world to the knowledge of Christ

Martin Luther said : " If anyone would knock on the door of my breast and say, Who lives here ? I would not reply Martin Luther, but the Lord Jesus Christ." Paul said to the same effect, " I am crucified with Christ : nevertheless I live ; yet not I, but Christ liveth in me." Jesus said to his disciples ; " As long as I am in the world, I am the light of the world : " but before he left them, he said again : " Ye are the light of the world." In other words, their mission was to be simply a continuation of His own. " As the Father hath sent me, even so send I you." " While God was in Christ reconciling the world unto himself," it is important for us to remember that " He hath committed unto us the word of reconciliation." And until we recognize and accomplish our part in Christ's mission to men, that mission must remain unfulfilled.

Christ alone can save this world,

But Christ cannot save the world alone.

In Mat. xiii. 37, 38, Christ gives us his plan for the campaign. " He that soweth the good seed is the Son of Man ; the field is the world ; the good seed, are the children of the kingdom." In another parable in this same chapter, he tells us that the Word is the good seed, while here he says, the good seed are the children of the kingdom,—*ourselves*. Both of these are true. The good seed which you and I are to sow in men's hearts is the Word of God. But before this is possible, the great Sower must distribute us as good seed over the wide world-field. The great commission puts these two seed-sowings in the same order. We must first go into all the world. This is sowing the world with the sons of the kingdom. Then we are to preach the gospel to every creature. This is sowing individual hearts with the living Word of God. It is plainly impossible to have the harvest till the seed—*of both kinds*—has been properly sown.

A glance at India shows how thinly the seed has yet been scattered in this great division of the world-field. Her two hundred and eighty millions of people constitute more than one-fifth of the entire human race. The young men of India alone equal in number the entire population of the United States. The Queen rules far more Moham-medans in India than the Sultan does in Turkey, and there are nearly four times as many Hindus as Moham-medans in the Indian Empire. The annual death rate in India is at least 8,500,000. This would depopulate Great Britain in less than five years and the United States in eight years. The missionary force of less than 1,800 is only an average of one to over 150,000 of this vast multi-

tude. It would take 4,000 more missionaries than are now on the field to have an average of one to 50,000 of the people.

There are two theories of the Christian Church. One is that the Church is a fort and its members are guards who are to be satisfied with holding the fort and keeping Satan from making fresh encroachments. They forget the military maxim of Napoleon that "the army that remains in its entrenchments is already beaten." They lose all by seeking to save only themselves. An objection was made in the Senate of Massachusetts in 1812 to missionary work, on the ground that the country had no religion to spare. Had such an objection prevailed, it has been well said that the country would soon have had no religion to keep. The other theory of the Church is that it is for aggressive warfare; that every Christian is a soldier; that our field of conquest is the whole world; that the Captain of our Salvation is invincible, since "all power in heaven and in earth" has been given to Him; that he Himself is at the head of the forces and conducting the campaign, since his promise is: "Lo I am with you alway, even to the end of the world;" and that absolute victory is assured, for "every knee shall bow and every tongue confess that he is Lord." In every battle there are critical moments; opportunities which must be seized promptly or lost altogether; times when delay means defeat. Of India, Dr. Gracey has said truly: "There can be no doubt that there are setting in among this people tidal forces of mind and manners and morals which will carry India's future with their flow."

One of the chief causes which have contributed to this crisis in India is the missionary policy inaugurated by Alexander Duff. When he began his educational work in Calcutta, on the basis of teaching his students the English language and having them secure their higher training through that medium, he was generally looked upon as a dreamer whose efforts would end in failure. But to-day all the higher educational work in India is conducted in English. Of the 1,641,519 now in the schools of Bengal, 152,414 are in colleges and English schools. If the same proportion hold throughout India, there are over six millions of scholars, over half a million of whom are in English schools. It is estimated that there are five millions of English speaking natives now in India. That is about one in sixty of the whole population. That five million of the people, with those who are increasing the number constantly from the colleges and schools,

will have more influence in shaping the educational, social, political, and religious future of the country than the other two hundred and seventy-five millions combined. They are the teachers in the schools, the editors of the newspapers, the natural and recognized leaders in every department of life. Through them already a gigantic work of destruction has been done, in undermining the very foundations of India's false faiths. It is through them likewise that much of the greater work of leading India to accept the truth of the gospel must be accomplished. Already there is a much larger proportion of Christians in the schools than in the population as a whole. Among the student classes generally, there is a religious restlessness, a seeking for firmer foundations, a readiness to give heed to the claims of Christ, which imposes a very special responsibility upon the Christian Church. No effort should be spared in directing them to Christ as the way, the truth, and the life. The colleges of India should be made the great recruiting centres for the enlarged missionary enterprises of the future. Dr. Duff's appeal to history in support of this position may well be quoted here. "Were not the great Reformers of every kingdom in Europe natives of the kingdom reformed? Had not Germany its Luthers and Melancthons? Switzerland, its Bezas and Calvins? England, its Cranmers and Ridleys? Scotland, its Knoxes and Melvilles? As in every other case of national awakening, the first impulse must come from abroad; its onward dynamic force must be of native growth. We must conclude, from the analogy of history and providence, that when the set time arrives, the real Reformers of Hindustan will be qualified Hindus."

The students are the most accessible class of men in India. They are the most prepared and pre-disposed to the acceptance of Christian truth. They are the most representative, capable, and influential class.

The problem of the speedy christianization of India seems, humanly speaking, the problem of christianizing these young men while they are still young and susceptible and gathered together, that is, while they are in the colleges and schools of the University.

The watch cry adopted by the Student Volunteer Movements in America and Great Britain is, The Evangelization of the World in This Generation. India is one-fifth of the whole world and nearly one-third of the heathen world, but we certainly believe in the evangelization of India in this generation. Looked at from some view points it seems hopeless. But we are to remember that

“all things are possible with God” and “all things are possible to him that believeth.” There is now an average of one Christian in India to 1,500 of the population. Fifteen hundred is only half as many as were converted on the day of Pentecost by a single sermon. If we can but have the power of the Spirit of God exerted through the missionaries and all the native Christians in as large measure as God is willing to bestow, who can say that every soul in India might not have the privilege of accepting Christ, even long before this generation shall have passed away? Let us not forget that the great commission is introduced by a “therefore.” Our great Leader prefaced it with the solemn assurance that all power had been given unto him in heaven and on earth and followed it with the promise, “Lo I am with you alway.” Let those who are inclined to be faint hearted ask themselves the question which in one of his despondent moods is said to have been addressed to Luther, “Is God dead”? Ranek, an early missionary to the North American Indians, after some years of seemingly fruitless work among them, wrote to a friend that he must believe what was apparently quite impossible when he thought that any of those savages would ever be converted. “But,” he added, “no door closed and barred by the devil is so strong that Jesus Christ cannot burst it open.” That faith was irresistible. He lived to see hundreds of these men transformed into new manhood in Christ Jesus. Before a faith like that, the wall of every Jericho falls down flat, and victory is absolutely assured. Let us believe in the responsibility and duty of reaching India with the gospel in our own generation. As we believe His promises, let us obey His commands, and go forward in His Name.

PART III.

THE CALL TO STUDENTS.

INDIAN STUDENTS AND CHRISTIANITY.

PROF. S. SATTHIANADHAN said :—

Christian friends ! I have been asked to say a few words on the attitude of Indian students towards Christianity. The subject itself is a difficult one, inasmuch as the data on which we have to base our generalizations are so varied and complicated and so difficult to obtain ; but as a teacher in the Government Colleges in this Presidency for the last 10 years, I have had opportunities of coming into personal contact with Indian students and of noting the influence of Western thought on them. There is no country in the world that presents so striking an anomaly as India does with respect to its educational development. Here we have the strangest of incongruities, namely, a vast population being compelled as it were to pursue higher studies by means of an entirely foreign language. One of the most potent influences at work in this ancient land is the system of Western education and culture, which is entirely alien to the spirit of Oriental thought and civilization. In discussing therefore the religious attitude of the Indian student population, we should be careful to take into consideration not only the phases of religious thought that are presented to us in Hinduism, but also the conditions under which Indian thought and activity are being moulded.

Let us not forget for a moment that the Hindus as a nation are essentially religious. The Hindu, it has been said,—I think by Babu Keshub Chunder Sen,—talks religiously, eats religiously, bathes religiously, in fact does everything religiously. This essentially religious temperament is the outcome of his instinctive national temperament. The Hindu mind, dreamy, mystical, and speculative, with the imaginative side more highly developed than the active, has always turned its attention to the ultra-mundane. No nation, no people under the sun has had the future after death so constantly before their minds, and has been so little wedded to this life and so intent on their emancipation from it, as the Indian. An element of otherworldliness is the predominant feature of Indian speculative thought. Those who are sent to India to bear witness to the truth of the Gospel of our Lord and Master would do well to bear this in mind. You have the spirit

of other worldliness deep down in the heart of the Indian, checked it may be by the materialistic influences at work in New India—but there it is, affording a congenial basis for the engrafting of a higher and a more definite religious experience.

The first thing that strikes one in the systems of ancient Hinduism is its eclecticism, its want of definiteness. Hinduism is not a single definite system of faith, but is made up of several systems of faith allied with every principle congenial to man, and suited to every variety of temperament and condition of life.

Hinduism has many sides, but the philosophic and popular sides claim our special attention. On the popular side Hinduism is idolatrous. On the philosophic side Hinduism is nothing but spiritual pantheism, that is, a belief in the universal diffusion of an impersonal spirit as the only real existing essence, and its manifestation in mind, and in countless forces and forms which, after fulfilling their course, must ultimately be reabsorbed into the one impersonal essence, only to be again evolved in endless evolution or dissolution. The philosophic Indian looks upon life as only an apprenticeship to a progressive renunciation. Fortune, love, glory, honour, wealth, happiness, long life are all delusions, everything that appeals to the senses bears the traces of decay and evanescence. The only real substance is the soul. It is Vedantism that has moulded and fashioned the inner life of the nation, besides leaving its mark on the outer life; and the object of Vedantism is soul-inquisitiveness. "Withdraw thyself," says the Vedantist, "into the sanctuary of thy inner consciousness, become once more point and atom, that thou mayest free thyself from space, time, matter, temptation,—that thou mayest escape thy very organs themselves and thine own life." Had I time I could show how this vague system of thought, subtle and fascinating though it is, fits in admirably with the worst form of idolatry; but I mention this fact merely to show that the curious mixture of philosophic and popular Hinduism is to be met with even among those who have drunk deep of the fountain of Western science and philosophy.

Let us next enquire briefly what the effect of Western education has been on Indians who have had the above-mentioned basis of speculative and religious thought to influence them. A well-known American writer, who travelled in India some years ago, said:—"The best Hindus with whom I came in contact, men cultivated, profound, clear seeing, are free thinkers to a man." This,

I believe, is not quite the experience of those who have a wider acquaintance with the educated classes. It is true, nowhere does the unrest, which is characteristic of modern India, manifest itself so conspicuously as in the department of religious thought; and young India that has come under Western influence is to a certain degree drifting away from the traditional religion. English education has had the effect of undermining the faith in orthodox Hinduism without, in most instances, substituting any definite faith in its stead. But though the influences brought to bear upon the educated classes have in most instances been subversive, still we are not justified in regarding the sceptical tendencies of New India as anything more than accidental. A transitional stage is a stage of intoxication. The change from Eastern conservatism to Western freedom and culture has been a little too rapid, and no wonder the glare has been a little too much for the Hindu. We do not wonder therefore at our young men having worshipped at the shrines of Bain, and of Herbert Spencer, and even of Bradlaugh. Before any race or nation passes from the stage of instinctive faith and authority to that of reflective faith and private judgment, it generally passes through an epoch of scepticism, but even now a reaction is setting in. The religious instinct of the Hindu cannot help asserting itself; and our students, moreover, who have gone a little deeper into the study of Western science and philosophy, are beginning to understand that Bain and Spencer and Darwin do not monopolise all the truths of religion, science, and philosophy. We have for example the movements of Brahmoism and Theosophy which are demanding the attention of a portion of the Indian educated classes. We have the movement represented by Swami Vivekananda which may be termed Neo-Hinduism and of which our friends in America seem to be quite enamoured. Those who know anything of the working of these movements will admit that they are lacking in vitality, but they are indicative of the signs of the times which do not by any means imply scepticism and downright agnosticism.

What is the attitude of Indian students towards Christianity? In the Government colleges our students have no opportunity of hearing anything about Christianity, it is only in Mission schools and colleges they have an opportunity of coming under direct Christian influence. I have always been of the opinion that nothing can be more disastrous to the cause of Christianity in India than the relaxation of Christian effort in the matter of higher

education. I am aware of the objection raised to missionary education that it is not productive of tangible results in the way of conversions, but there can be no true ratio between missionary expenditure or missionary effort in India and the number of conversions. Even judged by the test of statistics missionary effort is not, I think, a failure, if we take into consideration the cases of conversion of educated men, who owe their change of faith to their being brought under Christian influence in Mission institutions at some time or other during their college career. There are few high caste converts who do not owe their early Christian training to Mission schools.

I am however of opinion that the time has come for some definite work to be undertaken by Christian students themselves on behalf of their non-Christian fellow students. If we have experienced in ourselves the transforming effect of our blessed religion, if we believe as every true Christian must believe, that the one thing needed for this great country is Christ, are we justified in allowing this great work of evangelization to be carried on by foreign agencies alone? I admit there are vast difficulties to contend against. We have a most subtle and elaborate form of religious system. We have to combat a spirit of false patriotism which regards Christianity as an alien religion and sees no good in it. We have to cope with the spirit of materialism which is the outcome of the contact of the East with the West. I admit that there are huge difficulties to surmount; but is it not a fact that we as natives of the country, coming into close contact with our Hindu brethren, knowing their thoughts and inner life intimately, have better opportunities of influencing our countrymen than foreigners?

I believe most sincerely that this series of meetings we have had the unique privilege of attending will, with the help of God, be the means of inaugurating a forward movement among Christian students in India. We have been listening to the great things that God has been doing for students in other countries. Shall we not also join hands with our brother students in Christian countries and form one strong union to make Jesus King. The one great message of the great Liverpool Conference that was held recently was:—"We want to see the students of the East bow down before Christ Jesus and become with us the messengers to their nations." We have heard this message repeated to us the last two days by God inspired men who have stirred us up to a deeper fervency of prayer and effort. Let us become alive to the possibility

and urgency of thorough and, if it pleases God, immediate evangelization. Let us form a strong link of Christian student brotherhood, and with supreme loyalty to the Lord Jesus Christ as the constraining motive for service, draw our fellow students to our Master by the power of living testimony.

THE WORLD'S STUDENT CHRISTIAN FEDERATION.

MR. JOHN R. MOTT said :—

Before turning our attention to the subject announced for this hour, I have the responsible duty and privilege of bringing to you a special message from the students of the West. Before I left America last summer, I attended the three Student Christian Conferences at Northfield, Lake Geneva, and Knoxville. These gatherings were attended by over one thousand delegates representing three hundred colleges of the United States and Canada. They authorized me to convey their heartiest greetings to you and the other bodies of students throughout the East. I next attended the Annual Christian Conference of British Students held at Keswick. As usual it was a gathering of marked spiritual power. On the last day they expressed the earnest desire that I assure the students throughout all Eastern lands of their deep and prayerful interest in all that pertains to the work of Christ among them. A week later I attended the Conference of Christian Students from the German Universities held near Cassel. Before singing, at the close, the famous Luther hymn as only Germans can, they voted unanimously to send a message of good will to the students along the entire pathway of my tour. One week later we were at the Conference of the Christian Students of Scandinavia. They were not behind their fellow students in Germany, Britain, and America in the sincerity and cordiality of their greeting to the students of the far East. As we journeyed southward we attended the first and very successful Conference of the Christian Students of Switzerland. They not only sent their kindest greetings, but wished me to assure you that they are following the development of the Christian movement among you with their special prayers. Since leaving Switzerland, each one of the long chain of colleges visited from Italy to Ceylon has shown a

like deep and prayerful interest in the progress of the Christian movement which is uniting the students throughout the world. As I bring to you this message from the students of the West, I wish I could convey to your minds all that it means. Among other things, I trust it impresses you with the fact that you are not alone. You are bound up in the interest and sympathy and prayers of the students of many lands. The students of the East and West have a community of thought life, of temptations and perils, of spiritual aspirations and purposes. We have one Bible and one Saviour. The spiritual solidarity of the student Christian world is indeed a fact.

The most signal fact of recent years in the Christian college world is the formation of the World's Student Christian Federation. It unites the five great intercollegiate Christian movements of the world. That we may better appreciate the significance of this union, let us look briefly at the movements of which it is composed.

1. Let us notice first the oldest of these movements, the Intercollegiate Young Men's Christian Association of the United States and Canada. When this movement was inaugurated in 1877, there were less than thirty Christian organizations in the colleges of North America, and Christianity had a very weak hold on students, save in a few Christian colleges. This movement united most of these isolated societies, and as a result of such union the scope of their work was greatly broadened, their efficiency much increased, and their spiritual life deepened. It also made possible the rapid extension of Christian organization to other colleges. As a result of its work, in less than a score of years Christian Associations have been firmly planted in 500 colleges and universities, including all the great universities of the United States and Canada, all the leading professional and technical schools, nearly all the Christian colleges, and all but three of the forty Government universities. Over 33,000 students and professors are now united in this Movement, thus rallying around Christianity the largest student brotherhood in the world. More than 30,000 students have been led to accept Jesus Christ as Lord through the efforts of these Associations. Five years ago 1,800 took this important step within the year; four years ago, 2,400; three years ago, 2,850; two years ago, 3,000; and last year the number reached 3,400. During the past year there were marked spiritual awakenings in no less than thirty institutions.

This Movement is raising the moral standards among college men. It declares uncompromising warfare against

gambling, intemperance, impurity, dishonesty, infidelity, hypocrisy, and irreverence. Members of governing boards of colleges, both Christian and Government, maintain that these associations constitute in many cases the principal force in promoting the moral government of the institution. Both the intellectual and devotional study of the Bible have been very greatly promoted by this Movement. There are probably not less than 10,000 young men in the voluntary association Bible classes. There are four young men in such classes to-day to one eight years ago. The Association in many cases has also been the means of leading to the introduction of the study of the English Bible in the college curriculum. Under the auspices of the Association Movement 70,000 young men have been trained as committee men and office bearers to do Christian work as laymen. As lawyers, physicians, teachers, and business men, they are the leaders of laymen in this age of laymen.

Moreover nearly 4,000 young men have been influenced to become clergymen. It would be difficult to exaggerate the importance of this single result. Even more striking is the fact that more than 4,000 students have been led to dedicate their lives to foreign missions through the influence of the Student Volunteer Movement for Foreign Missions which is organically related to the Association Movement as its missionary department. [The speaker then gave facts showing the influence of the Association in different universities, taking as his principal examples, Yale, Cornell, and the University of Virginia.] One of the most impressive things showing the power of this Movement is the fact that whereas twenty years ago the proportion of American students who were Christians was less than one in three, the proportion now is a little more than one in two. It is admitted that the Associations have been the chief factor in effecting this wonderful change. The testimony of Dr. Roswell Hitchcock given several years ago is even more applicable now, "the Intercollegiate Young Men's Christian Association is the great fact in the religious life of our colleges to-day."

2. The British College Christian Union began its organized and aggressive work about two years ago. At its inception it united Christian organizations of 17 institutions. This number included nearly all of the strongest student religious societies in Great Britain. Within the short period in which this Movement has been at work, the number of affiliated unions and associations, including those newly formed, has increased from 17 to 51.

This is a truly remarkable progress. Not only has there been this work of extension, but the intensive work has been equally encouraging. I was informed by delegates from a number of the universities that in connection with many of the older unions the methods of work have been much improved and that there is greatly increased activity. They stated that the work was characterized by a greater definiteness, comprehensiveness, and earnestness than before the formation of the Union.

There has been a revival of Bible study in some universities. I visited a university two years ago where there was not at that time a Bible class of any description. A delegate from this university told me at Keswick last summer that as a result of this Movement they now have seven voluntary student Bible classes. Like encouraging facts were reported from some other institutions. Another great advance has been on the line of a special campaign to reach the freshmen at the very beginning of their college life. Much enterprise is being shown in this exceedingly important work. One of the leaders in the British Movement stated that such work is now carried on in six institutions as compared to one, two years ago. There has been a great increase, during the past two years, in personal dealing, and consequently an increase in the number of students who have accepted Christ as their Saviour and Lord. An Oxford man wrote me that on a certain Sunday in the last autumn session more students made a public stand for Christ than in any one day within the memory of workers now at the Oxford University. A leaflet recently issued by the Executive of the Union states that at the closing meeting of a special mission carried on at Cambridge last term, upwards of one hundred men took a decided stand for Christ, this being in the majority of cases their first public profession. [The speaker gave somewhat in detail an account of the varied forms of Christian activity in different universities, especially Edinburgh, Oxford, and Cambridge.]

There has been a great missionary awakening in the British colleges within the last four years. In its organized form it is known as the Student Volunteer Missionary Union. While it is as yet a separate organization, it is so closely connected with the Christian Union, especially from the point of view of the Federation, that they should be mentioned together. The Volunteer Union includes over 1,000 students, of whom 225 have already reached the foreign field. Possibly the best indication of the vitality

and solidity of the whole British Movement was the wonderful Student Missionary Convention held at Liverpool a few weeks ago. It is the opinion of leaders in Christian work among students in Britain that there has never been so much well-directed Christian activity and such deep religious interest in the universities as at present.

3. The third movement to be considered is the German University Christian Alliance. Strictly speaking, it has been in existence in an organized form less than two years. As a movement, however, it has existed about six years. It had its origin in the Bible circles of the gymnasia. After these circles had been carried on successfully for some time, some of their members entering the universities were led to form similar circles there. These spread gradually until now they may be found in a majority of the German universities. Several very helpful student conferences have been held, and during the past two years a secretary has given special time to developing the work in the universities. Recently the scope of some of these Bible circles has been broadened. In some institutions much good has been done in the promotion of personal purity. In a few cases special efforts have been put forth to surround men, at the time of entering the universities, with good influences. In a few universities real effective work has been done to influence students to accept Christ as a personal Saviour. Last year at the University of Berlin a small number of students were led to Christ. Considering the great difficulties there, this means more than to have scores of men take this step in the great universities of Britain or America.

Steps were taken at the Liverpool Convention to extend the volunteer missionary idea to the German universities. Although the beginnings of this Movement may seem small to some, when we consider the constitution of the German universities, the constant and rapid shifting of the student population, their peculiarly strong and subtle temptations, and the great conservatism everywhere present, we are greatly encouraged with the progress already made. To realize the full force of this modern student Christian movement in Germany, we need to remind ourselves of the spiritual influence which has been exerted by the German universities. The great Reformation started in the German universities. The German missionary movement is traceable to her universities. The Pietist movement had its springs in the universities. The principal spiritual awakening of this century started

in the universities. When we consider the great influence of the German universities in the world of thought to-day, and when we reflect on their terrible spiritual condition, shall we not fervently pray that God may guard and energize the German University Christian Alliance.

4. The Scandinavian University Christian Movement is the youngest of those which comprise the Federation. It unites the Christian Associations of students in the universities of Norway, Sweden, Denmark and Finland. While members of these associations or societies had come together in summer conferences on two occasions during the last five years, it was not until the time of the third conference last summer that they perfected an inter-university organization. Although this Movement has been in existence but a few months, its work has been attended with very satisfactory results. Not the least of these results is the awakening of the inter-collegiate consciousness. This Movement has also helped to make possible a great awakening of missionary interest, although the chief factor in this has doubtless been the Liverpool Convention. It inspires one to think of the possibilities of this Movement which unites on missionary and other spiritual lines the students of these North lands who are among the strongest and sturdiest in the whole world.

5. One of the oldest and certainly the most widespread movement in the Federation is the College Young Men's Christian Association of Mission Lands. This is popularly known as the Student Christian Movement of Mission Lands. This Movement includes nearly sixty student associations scattered throughout the mission field. We found one in Bulgaria. We found one on the banks of the Bosphorus which deserves to be ranked with the strongest associations of the West. There are several in the now fearfully persecuted colleges of Asia Minor. We found two in Jerusalem, the one in Bishop Gobat's School holding its meetings in a room located on the very walls of Zion. We helped lay the foundations of one in the only Christian college in the Nile valley. There are two more in Africa. There are two in South America. Japan has seventeen, seven of which are in government institutions including the Imperial University. There are not less than seven in China. We found ten in Ceylon, and have thus far come in touch with at least twelve here in India. These associations are doing a work the character and results of which will compare favourably with that done by the student organizations in other lands. Most thrilling facts could

be given were there time, showing what a mighty work the Spirit of God has been doing in the societies of this widespread movement.

This brief survey of the extent and power of these five student movements prepares us to appreciate the significance of their federation. It is the work of God. He planted the hope in the minds of different men during the past few years. The fulness of time for a world wide federation did not come however until 1895. Then for the first time had the Student Movements of Europe, America, and Asia reached such a stage of development, and come into such relation to each other, as made possible a comprehensive, practical, and harmonious federation. The idea was first acted upon by the authoritative committee of the American Movement. The committee in charge of the Student Movement in Mission Lands next endorsed the idea. It was then most heartily approved by the British Union. The German Alliance at its last conference, after careful consideration, voted unanimously in favour of the project. One of the first, if not the very first act of the newly formed Scandinavian Movement was to agree to unite with the other four movements.

Official representatives of the five movements met last August at the time of the Scandinavian Conference and proceeded to effect the Federation. It was appropriate that this most important step should be taken at the Scandinavian Conference, for that was the first conference ever held in which there were delegates present from all the great Protestant nations of the world. I was deeply impressed with this fact, as I noticed over the speaker's platform a grouping of the flags of these great powers. Six intense, prayerful sessions were held in an upper room in the old castle on Lake Wetteren. A wonderful spirit of unity characterized the proceedings from beginning to end. The conference resulted in the formation of the World's Student Christian Federation. The basis adopted is distinctively evangelical. The objects of the Federation are: (1) "To unite Students' Christian Movements throughout the world. (2) To collect information regarding the religious condition of the students of all lands. (3) To promote the following lines of activity: (a) To lead students to become disciples of Jesus Christ as only Saviour and as God; (b) To deepen the spiritual life of students; (c) To enlist students in the work of extending the Kingdom of Christ throughout the whole world."

I am sure we must all realize something of the significance of such a Federation. Among its many advantages

I need indicate but a few. It makes possible for the first time a thorough and comprehensive study of the religious state of the students of the whole world. Such an investigation will reveal some of the greatest opportunities presented to our generation. Again, as God has given to some movements a larger and richer experience than to others, the Federation affords them an opportunity to make that experience a blessing to the entire student world. The Federation will facilitate the introduction of organized Christian work into some of the most difficult unoccupied fields. It will be a clearing house for the best ideas wrought out in the experience of Christian student organizations in all lands. Gladstone, in speaking of the influence of the universities in the middle ages, says in substance that they established as it were a telegraph of the mind; and the different elements of culture scattered throughout Europe were by them brought into near communion. They established a brotherhood of the understanding. So this Federation has established a telegraph in things spiritual; and the methods of Christian work wrought out by Christian societies of students in different parts of the world, the ideas emphasized by students in the West and in the East, the great work done by the Holy Spirit in the colleges of Britain, America, Germany, India, Japan, or other lands—all these things are by the Federation brought into near communion. It has established a great student brotherhood in Jesus Christ. Who can measure the power of such a brotherhood?

The chief significance of the Federation is in its unifying force. By its conferences, visitation, correspondence, and publications, it will do much to unify the plans and methods of Christian work among students of different lands. More important than this, it is uniting in spirit as never before the students of the world. In this time of war and rumours of war, this Federation signifies that in the student world there is no Britain and no America, no France and no Germany, no China and no Japan, but Christ is all and in all. We hear and read much in these days about Christian union, but this Federation is demonstrating in the most practical manner that "There is one body, and one Spirit, even as also ye were called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."

Before closing, I should like to raise the question whether this whole subject does not have a very practical

bearing at the present time on the Christian students of India. After a careful study of the student field of India and Ceylon, it has seemed to me that the time is ripe for an Indian student Christian movement. There is every reason why Ceylon should unite with India in such a movement. Their students are already united by ties of geographical proximity, university affiliation, and, to a considerable extent, of race. You already have twenty-two Christian Associations in these two countries, a larger number than united in the formation of the American, British, German, or Scandinavian movements. It has been a surprise to me to find that some of these associations are as highly developed as some of the best in the West. Wherever I have discussed the matter with Indian students and masters and educational missionaries, this idea has been most favourably and even enthusiastically received. Considerable inter-collegiate spirit has already been manifested in the student athletic contests which are being held each year in different parts of India. It has also shown itself in the remarkable manner in which the students have rallied to this first series of Indian Student Christian Conferences. Surely the time is ripe for an advance movement. Why should not your associations unite and take their proper place on equal footing with the student movements of other lands? Such a step would certainly lead to the broadening of the scope and the quickening of the activity of the existing associations; to the planting of similar associations in scores of schools and colleges which to-day have no organized Christian work; to the creation of *esprit de corps* which comes from knowing the strength of our numbers and from union in an aggressive and deeply spiritual work. India is the greatest student country in Asia. A forward spiritual movement on India's part will inevitably exert a mighty influence on the students of the other lands of the Orient.

THE HIGHER EDUCATION OF CHRISTIANS IN BENGAL.

MR. J. N. FARQUHAR said :—

I. Higher education used as an evangelistic agency has provoked an immense amount of criticism; but the higher education of Christians stands on quite a different footing: there will be found very few, if any, missionaries, I believe, who will deny that such work ought to

be carried on by Missionary societies with the utmost care and enthusiasm. It seems clear that in every Christian community the brighter lads should be thoroughly well educated, whether they are intended for the ministry or not; that they may be able to lead the community through all the difficulties, doubts, and dangers, that arise with the natural development of thought and art, trade and intercourse. And here in Bengal, above all, where the impact of all the many sides of our ever developing European civilization is felt so distinctly, where we seem to live next door to the trade of London, the scholarship of Berlin and the frivolity of Paris, and where the wildest speculations of every new charlatan seem to find a congenial hotbed,—here, I say, a thorough education, intellectual, moral and religious, is a thing of infinite importance for young Christians.

And if any are disposed to dispute the value of higher education theoretically, they must still acknowledge that we shall have perforce to give attention to it here in Bengal. For the Christians of Bengal, whether European or native, are evidently determined to get higher education. As the returns from the Government reports show, a steadily growing proportion of the Indian Christians of Bengal are receiving a higher education in English high schools and colleges; and there can be no doubt that the numbers will increase rapidly during the next few years. Missionaries are apt to confine their attention to the education of the Indians here, and to pay no heed to the education of Europeans and Eurasians; but it will not become us in such a survey as we propose here to neglect them.

Now my experience leads me to believe that, while very adequate provision exists for the education of Europeans and Eurasians in high schools, there is no worthy provision made for their college education, and that the higher education of Indian Christians both in school and in college is carried on under conditions that make the attainment of the highest results completely impossible.

A.—We shall begin with the latter question, the higher education of Indian Christians. The following are the chief objections to the present system:—

(a) Nearly all Bengali Christians who receive a higher education are at present trained in institutions where the vast majority of the students are Hindus. If you visit our missionary schools and colleges, you will find one, two, or three Christians in classes of 30, 40, 50, even 100 Hindus; and when Christians read in the

Presidency or other colleges, the disproportion is still more striking. The inevitable result is that the tone and spirit of almost every class is overwhelmingly Hindu. Need I point to you what a calamitous thing this is? Every one who will recall his own school and college experiences will remember the subtle, yet very powerful, spell which the tone of the class cast over his mind and heart. Only those who are wide awake and iron willed are able to resist. Thus in our Missionary schools and colleges the result of placing a few Christians among an overwhelming number of Hindus can only be, I believe, that the Christians will be partially Hinduised. A few of the very best will resist the influence, and may even by their word and example do something to Christianize their class-mates; but the majority will suffer both in faith and morals. And that this is what actually happens, all who have personal knowledge of the facts will admit. I have heard of very sad cases; but I need not go into details; we are all more or less cognisant of them.

(b) In our Missionary institutions, since the Hindus preponderate to such an extent, the work of the classes has to be arranged to meet the needs of Hindus. In the matter of the University subjects the interests of the two classes almost coincide, so that there is very little difficulty; only Christians frequently wish to read Greek or Latin, and it is difficult to provide for them, since nearly all the other students read Sanscrit. But in the matter of moral and religious training the case is very different. Suppose you classify the students of a class in a Missionary college with reference to their religious knowledge, you will probably reach something like the following result:—

5 per cent. Christians; 40 per cent. Hindus who have been trained in Mission schools; 50 per cent. Hindus who have been trained in Government or in Hindu schools; 5 per cent. Mohammedans.

Now what kind of Scripture teaching will the missionary have to give in such a class as this? Evidently the most elementary; for half his class have had no previous Scripture training whatsoever. The most rudimentary historical facts have to be carefully administered; the crudest errors have to be met; the most childish prejudices have to be overcome. Now such work, while exceedingly good for the Hindus of the class, is manifestly of very little use to lads who have been reading the Bible from their infancy. For them teaching of another stamp is necessary, and that the missionary cannot by any means give. The consequence is that the young Christian re-

ceives little or no help in religion or in morality from his regular college course.

(c) In each of the large Missionary Institutions several of the teachers and professors are Hindus, so that we have the unnatural case of Christians being taught by Hindus.

(d) If the education of young Christians is to be thoroughly well carried on, their teachers ought to have a considerable amount of leisure to use with these lads in various ways. The value of such informal intercourse with pupils can hardly be exaggerated. It touches deeper springs than can be reached by formal teaching in classes. But in our present circumstances the preparation of lectures and other duties consume almost the whole of a professor's leisure. Special helps to Christian lads is practically impossible.

(e) There are only three missions in Bengal (excluding the peculiar case of Bishop's College for the present) which possess a college in which the Christians connected with their mission can receive a training. The C. M. S. and the B. M. S. gave up the ordinary work of higher education years ago. This, too, is unsatisfactory. Missions must feel it a weakness to have no college classes into which to draft the clever young men from their schools. To be outside the educational movement is to be seriously crippled. Missions will find the weakness of this position in the case of students who merely read for an Art's degree; but in the case of young men who are being trained for the ministry, it is, I believe, disastrous.

(f) On the other hand there are three missions that give higher education to Christians only, the B.M.S., the C.M.S., and the S.P.G. The two former have schools; the latter only has a school and college. The objections to this system are, (1) that the Christians of any one mission are too few to make a school and college large enough to give the necessary stimulus to the pupils; and (2) that such an institution, carried on by a single mission, must be either seriously undermanned, or ruinously expensive. The Baptists have felt keenly the former objection in their school at Serampore. On the other hand, I believe, the C.M.S. and the S.P.G. are highly pleased with the results they have achieved. At the last Annual Meeting of the C. M. S. in Calcutta, the Rev. C. B. Clarke, the Superintendent of the C. M. S. School, expressed himself in the most emphatic way in favour of excluding all Hindu influence from the school.

Can anything then be done to better this state of affairs ? The facts we have discovered in our survey seem to indicate that we cannot make the education of Christians at all effective unless they be separated from the Hindus. It is true that Christians are the salt of the earth, and that salt cannot preserve a substance that it is not mixed with ; so that Christians are bound to mingle with the men of the world, in order to bring their salutary life-giving qualities to bear upon the rottenness of the world. But this great and essential principle cannot be applied to children and youths. We never propose to send our young girls out into the temptations of the world : on what principle then do we expose our boys and youths to the corruption, to the subtle enmity of Hinduism, at the very time when they ought to be imbibing the purest and the noblest principles, and learning to hate instinctively every evil ? The school ought to be, like the home, not only a place of training, but a place of safety, where the young may be protected from the contaminations of the world, until, grown strong in all that is good, they be able to face these evils fearlessly.

But I need not argue from abstract principles ; the experience and the convictions of the present time all favour my contention. No mission now attempts to train Christian girls along with Hindu girls. Lady missionaries have one and all come to the conclusion that they must be kept separate. And the rapid growth of the Boarding School system for Christian boys and the great good that has already resulted therefrom are further indications of the needs of our day. The most developed organization along these lines yet attempted in our midst is Bishop's College : there Christian pupils only are admitted ; the residential system is highly developed ; and an earnest and persevering attempt is being made to raise and steady the Christian character of the lads by daily intercourse between the missionaries and them.

In such an institution as Bishop's College, along with the separation of Christians from Hindus, it is possible to give the special moral and religious training which Christians as distinct from Hindus require, and to produce something like an *esprit de corps* among the young.

But I shall be told that the Missionary institutions have succeeded in a remarkable way in giving a fine training to their educated converts, and that specially in the case of those gentlemen who have been trained for the Christian ministry, we have a proof of the excellence of the Missionary colleges which cannot be gainsaid. I acknowledge

most gladly the fine work done by the Missionary institutions in this direction, but I claim that this fact, so far from disproving my contention, is the final proof of its correctness: for, as every one knows, the influence which, after the spirit of Christ, has done most to mould the minds and hearts of these men has been, not the peculiar organization of the Missionary institutions, but the close personal intercourse which they enjoyed with the missionaries of the institutions, the unstinted efforts the missionaries made to lead them from point to point of Christian faith and experience, and the special arrangements which were regularly made for their education.

It is precisely this type of education I desiderate for all the young Christians of Bengal: and if our institutions were capable of giving some such kind of training to our boys and young men, I should have never spent my time in writing this paper. But what I emphatically declare to be true is that in the present condition of affairs young Christians do not and cannot receive either the special teaching or the personal attention which are necessary, if they are to turn out fine men.

B.—The education of Eurasian and European youths resident in Bengal is a matter of great importance; yet while there are excellent *schools* for these lads, there is, so far as I know, no *college* in which European and Eurasian youths can receive at once a thoroughly sound education in Arts and a reliable moral and religious training. In certain colleges, *e.g.*, the Presidency and St. Xavier's Colleges, it is possible to get good lectures in the University subjects, but in neither of these institutions is any moral or religious training given. On the other hand, those institutions which give some attention to morals and religion, *e.g.*, the Doveton, La Martinière, and St. Paul's School, Darjeeling, do not possess a staff sufficient to give a sound, reliable education in Arts. So that our young men have to choose between the two.

I believe it may also be said without fear of contradiction that the attitude of missionaries to European, as opposed to Native, education has in the past done no good. We should have been stronger in Bengal to-day, had we given more attention in past years to the educational and religious training of youths of our own race.

II. If, then, the faults we have found in the system of Higher Education at present in vogue in Bengal be real and not imaginary, is there not any way of bettering the system? The segregation of Bengali Christians seems to be the chief thing necessary: but how is that to be

carried out? To propose that each mission should set up a complete establishment for the training of its own Christians would be madness, for such a system would be curiously expensive to the missions and would not be good for the pupils. Classes can be stimulating and helpful only when they are of such a size as to produce, on the one hand, a healthy rivalry and a lively inter play of minds among the students ; and, on the other hand, to call out all the latent energy of the teacher. But if such dis-united action would be unsatisfactory, perhaps union would produce other results. I should therefore propose *That there should be established in Calcutta an Inter-denominational Institution, consisting of a High School and College, for Christians only, and that each one of the missions now at work in Bengal should provide one missionary to teach in the Institution.* Even if only a majority, and not all, of the institutions working in Bengal, joined the movement, and gave one thoroughly competent man each, we should have a staff as no college in Bengal now has, and the success of the Institution would be completely secured. The rest of the staff would consist of thoroughly reliable Bengali Christians. Large residential quarters would form part of the Institution buildings, and great attention could be given to the students, out of school and college hours.

The Institution would be open to Christians only, but it would be open to Christians of every denomination and of every race. Probably only native Christian boys would join the school, for as we have already seen, there is adequate provision already for the school training of Europeans and Eurasians. But it seems to me that such a college as I propose would be of inestimable value to the Anglo-Indian community as well as to the Church in Bengal. For evidently, such a staff as the college could command would give a magnificent Arts training ; while the moral and religious atmosphere of such a college, if wisely managed, would be exceptionally pure and invigorating. For in such a college it would be possible to insist on far more steady work and attendance on lectures than is possible now, and the discipline, while giving abundant scope to youthful limb and spirit, could be much stricter and more Christian than the discipline of the ordinary college is now. Further it seems to me that the training of the two races together would be a blessing of incalculable importance. The difference in language makes it practically impossible that the Bengali Christian community as a whole should have much intercourse with the Anglo-Indian

community; and yet, unless some form of intercourse can be produced between the two races, the present coldness and aversion will not pass away. Now under a large staff of enthusiastic missionaries the practical difficulties of bringing together Bengali and European lads would vanish; they might make themselves felt at the outset; but here, as elsewhere, Christ can "reconcile both unto God in one body by the cross, having slain the enmity thereby" (Eph. ii. 16): as the lads mingled in athletics, at lectures, and at a common table, under the guidance of faithful men, the old differences would soon be forgotten.

And the reaction upon missionary work would surely be very glorious. Who can doubt that such an Institution would do much to correct misconceptions about missionaries, and to kill prejudice against Missions in Anglo-Indian Circles? And further, I believe, in such an Institution we might expect to find not only that a fine type of Christian character would be developed, but that numbers of Anglo-Indian youths would catch the enthusiasm of Christ, and would wish to devote themselves to a missionary life.

Such then, I should hope, the college would be. Into it, I should hope, we should succeed in attracting all the promising Christian youths of Bengal of whatever race or denomination. The school could not undertake similarly to give a school education to all the Christian boys of the province: it would rather aim at being a model school; its pupils would most probably be all or nearly all Bengalis, but they would be the élite of the Christian boys of the province, attracted thither by the thorough training offered, and tested by a careful entrance examination in the case of each class.

But I shall be told that my proposal is away up in the clouds, far away from the level of practical politics, and that the three Missionary colleges are already existing institutions, living and useful, each with a good history behind it.

What is the use of making a proposal such as this, which, if carried out, would cause a violent break in the peaceful evolution of Missionary education, and might weaken institutions which have proved their value during many strenuous years? This, I confess, is the crux of the whole question. Is it necessary to create a new institution? Cannot those already existing be quietly modified so as to effect all that is necessary?

Now there are many opinions on the question whether higher education is still needed as an evangelistic

method among the higher classes or not: but whether we think its day is done or not, we must all acknowledge that its importance has dwindled much since the days of Duff, and that it will continue to dwindle as the light of the Gospel penetrates more and more the darkness of Hinduism; while, on the other hand, the importance of the education of Christians has grown enormously and is destined to grow rapidly in the future.

We shall, therefore, as faithful missionaries, have to acknowledge this, and to modify our methods accordingly. The great question is, can the methods of teaching, etc., in the existing institutions, be so modified as to make them good training schools for Christians? If I am right in my reasoning, Christians cannot be satisfactorily taught along with Hindus, and thus the modification required proves to be revolutionary. It is impossible to turn all the Hindus out of the three institutions, and to run them for Christians only: the expense would be too great, and there are not enough Christians to make three institutions. If Christians are to be taught apart from Hindus, combination is necessary.

Thus, so far as I can see, no satisfactory provision can be made for higher education of Christians except by the establishment of a new Institution, and by combination among the missions. I should propose that the new School and College should be opened, and that the three old institutions should be left open also: time will show what the future evolution of education is to be: the fittest will survive. I should expect that the immediate result would be a weakening of the three old institutions in certain directions; but if that led to faithful Spirit-filled men being set apart for definite Bible work among young enquirers, we should all rejoice. The crying needs of Calcutta and Bengal at present are, more men to go about among the students with their Bibles in their hands, (such work as Mr. Wilder did in Calcutta, and as the Baptist Missionaries, both male and female, are doing so successfully in East Bengal) and a great advance in the education of Christians.

In what relationship would such an Institution stand to Calcutta University? For the present we need not discuss the point; for such an Institution would be able to do its work whether affiliated to Calcutta University, or left independent. If affiliated, it would have behind it all the settled arrangements of the University, and would have the great advantage of being able to send its students up to the University Examinations for degrees. On

the other hand, there is in several quarters a distinct and probably increasing desire for the foundation of a Christian University; and if that idea were to be carried out, nothing would form such a secure basis for it as just such an interdenominational Institution as I have sketched. And if its promoters were resolute and capable men, they would, I believe, be able to make the Institution a success, even if during the first few years of its existence it stood alone, without a charter, and thus could grant only certificates to its alumni. But, as I have said, this thorny question need not be discussed at present. The proposed Institution can be established either as an independent foundation, or as affiliated to the University, without losing its distinctive features.

The essential features of my proposal then are, that it shall be an Institution for Christians only, but for Christians of every race and creed, and that each mission shall supply one missionary to help to form the staff. The crux of the whole position, in my opinion, lies in the relation of the new Institution to the Missionary colleges; no other difficulty, as it seems to me, is worth mentioning. I shall be told that interdenominational schemes never work, that it would lead only to quarrelling, and that it will be impossible to raise the money for it. There are undoubtedly difficulties involved in these points, but they need not hinder us, provided we are sure about the main point, namely, the need for the reform, and if we are not too cowardly in facing the question of the work and value of the Missionary colleges.

For why should there be any real difficulty in arranging for interdenominational teaching? As matters stand, students belonging to one mission have continually to be trained in the school and college of another; we have always students of four or five denominations amongst us in Bhowanipur. How much more happy a missionary would be at the thought of sending a young convert to Calcutta for his education, if he could send him to an Institution in which a missionary of his own denomination would welcome him! An interdenominational college already exists in Madras, and is not a source of much quarrelling so far as one hears.

Nor need the Institution cost much money. The price of the building would be all we should have to ask from England, for with a large staff of missionaries, each paid by his own society, no annual income beyond the fees would be necessary. And any one, who knows the temper of England at present, will perceive that there would be

no difficulty in raising the cost of a building for an undertaking which would be such a manifestation of Christian unity. Nor do I think it would be at all difficult to raise in India a fund for the endowment of a number of scholarships. If we wish to have the Institution, there need be no fear about money.

The proposal is so new, and objections can so easily be raised against it, that I scarcely care to encumber it with any elaborations. But there is one branch of work which might, with so little difficulty, and with so much advantage, be grafted on to such an Institution, that I venture briefly to refer to it. Readers will notice that this is no essential feature of the proposal, but an extra, that might, or might not, be added, if the proposal ever became fact. Most missions find it a great tax upon their strength to train young men to be catechists, evangelists and pastors. There are so many subjects that require to be taught, and the young students vary to such a degree in their literary attainments, that, in order to do the work efficiently, each mission would require to set up a theological school with a numerous staff. Now, while the faith and policy of denominations vary to such an extent as to make the interdenominational teaching of Theology, Church History, and Church Government totally impossible, there are a number of subjects which might with perfect safety be entrusted to an interdenominational College. Thus all the subjects that occur in the ordinary Arts course are non-controversial. The different denominations do not quarrel over Hebrew roots or Greek verbs; then all the churches use Row's "Evidences" and Beet's excellent books: apologetics can thus be reckoned non-controversial also; there are certain passages of the Bible round which denominational struggles wax fierce, but upon the great mass of the good old Book we are all agreed: so that a great deal of exposition could be safely entrusted to the College; and lastly the practice of sermon making has nothing very sectarian about it: so we add Homiletics. It would thus be possible, so soon as the staff of the Institution grew large enough to be equal to the task, to arrange that lectures should be delivered on Hebrew, Greek, Exegesis, Apologetics, Homiletics, and we might add Indian Religion, Philosophy and Literature, a subject no Indian theological student should miss.

This would form a sort of preliminary theological course, through which students of all denominations could go; and then afterwards each mission could give its own students a final theological course, lecturing to them

chiefly on Theology, Church History and Exegesis, giving them the distinctive principles of the denomination to which they belong.

Our young Christian students would gain vastly by such an arrangement. Who can estimate the value to a young student of the stimulus afforded by a class of moderate size as compared with the solitary reading so many have now to endure? Who can tell how much good he might derive from contact with the minds of several professors in the Interdenominational College in addition to the two or three men who now train him in his own mission?

III. Such is the plan that has formed itself in my mind. I need not elaborate it farther. But it may be well just to mention a few extra advantages that would arise indirectly from such an Institution.

(a) It would promote a fine *esprit de corps* among young Christians, and would give them a consciousness of their united strength, which would often be helpful in face of Hindu opposition; and this corporate feeling would again have a very strong influence in the direction of unity among Christians. Denominational divisions are not so stern and deep in the Church of India as they are in England, it is true; yet they are there; and we all long to see a real united Church of India. Now any movement which brings together Christians of different denominations tends to unity, as witness the Bengali Christian Conference. How much more powerful would the unifying influence of such an organization as I have sketched be, an Institution which would train together young people of all denominations from boyhood to manhood.

(b) The Indian intellect is profoundly speculative, apt at system building, subtle in making distinctions, and in following them out to their last implication, and so we may expect, as the Christian Church of India develops, to see a vigorous growth of theological speculation. Such a phenomenon has already appeared in the Church of Japan and we may expect to see the same thing here at no very distant date. The dangers that attend such speculation are very great, as all students of Church history know. And a steady centre such as the Institution I have sketched, continuously staffed by men of thorough training from Europe, would, more than any other conceivable organization, be able to correct the evils of these theorizings, without hampering freedom. For such a college would do a very great deal to form Christian opinion in Bengal; and would be at least a great critical power, even if it

did not prove a fountain of strong, pure, fresh literature to the country.

(c) Such an Institution would be very popular in England. The large number of Christians who look with coldness on the existing institutions would welcome an Institution for giving a thoroughly good training to Christians, especially an organization giving visible embodiment to the unspeakable longings and prayers for unity now being sent up to heaven with so much earnestness and perseverance by the saints.

A STUDENT'S TESTIMONY.

MR. N. TILAK said :—

You all know that the greatest stumbling-block in the way of those enquirers, who make their own frail reason a testing stone of the value of the gospel, is the miracles which are said by the New Testament to have been wrought by our Lord and Saviour. These enquirers know the Son of Man, but they are incapable of knowing the Son of God. They know the crucified, but they cannot know the risen Lord. They understand the words of the Great Preacher, but they cannot recognize the Word personified. The best way to satisfy such enquirers is to pray with them, leading them often into the presence of the Father through the golden avenue of prayer, and thus to inculcate in their hearts a true love for the merciful Father. This done, they will know the Father, and all doubts about the miracles will, as a matter of course, vanish. I always believe that to a true enquirer God Himself explains all these knotty points.

A new convert—for such I am, having been converted only eleven months—is not so much surrounded by true enquirers as by a host of sworn heathen, never-to-admit-any-truth sceptics, men who know nothing, need nothing, and who are capable of doing nothing beyond some mischief. Many of these heathen laugh at my credulity in believing in the miracles. Others who know me intimately are at a loss to understand how I can believe in miracles. To all these, my answer is one and the same. I tell them to look at me, who, I say, am a living miracle, manifest unto all who know me. Am I not a Christian? Am I not a thorough believer in Christ? Was I not, only a little more than a couple of years ago, an inveterate foe of the same Christ and of His followers? Did not this

same hand, which is now all eagerness to move the pen in defence of Christ's cause, write paper after paper to deride Him? Was not this tongue, which is now ever ready to give testimony to the power of Christ, once full of blasphemies against His precious Name? Who dreamed then that *I* would one day be a Christian? Did any one imagine that I, so proud of Hinduism, would one day reject it as sin, and surrender myself to the will of the God of the Bible? But I was humbled, and stand to-day, a new-born child with Jesus in the presence of God, to the astonishment not only of others, but to my own astonishment too! And this is a miracle which requires no proof. Yes, my brothers and sisters, this is a miracle which can be accounted for in no other way but by acknowledging that it was all God's mercy. It was not I who became a Christian; it was that Merciful Shepherd, who left his ninety-nine lambs, and sought me out from dangerous mountains. I was foolish enough and so full of arrogance and pride, as to be ambitious to found a new faith—and now I am a follower of Jesus. Praise the Lord! Yes, praise Him.

Yes, I was indeed trying to found a new faith for India, nay for the world, a faith which would join all nations by the one tie of brotherhood. This mad idea with which I had been absorbed for years was the cornerstone laid down by the merciful hand of the Almighty to build the edifice of Christian character.

If I were to trace out the earliest influences which bore remotely upon my conversion, it would take a long time. Let it be sufficient to say that my mother, I do not know how, was a woman of faith and love. Though she never talked to us of Christ, yet she taught us to fear God and to love all. In the sacred duties of a mother, I never saw any woman acquit herself so well as my own mother. No need of questioning how a heathen could do this; because we believe that God can even endow the heathen with gifts, that they may be instruments in His hand for the accomplishment of His own ends. Then, in my early years, I came under the influence of a school master: though this man never knew how to be truly useful to his country, yet he had the burning love of a true patriot. He made the little heads in his charge as dizzy with patriotism as his own. This circumstance and others gave a peculiar turn to my mind. I well remember that even in my tender years, when I sat in the school room for a lesson in geography, my mind was absent; for I was musing over the deep problem of India's future. Even at that time I could not bear the separation between castes. In a meeting of boys

when merely a lad of fourteen I spoke earnestly against the monopoly of all alms-taking by the Brahmans. My father, half playfully, half angrily predicted that I would one day be a *Batya*. I do not remember in my childhood ever to have been under the instruction of any one who was orthodox. I had a number of teachers, most of whom were reformers; and under them I cultivated the ability of thinking upon subjects with an unbiassed mind. These teachers made me bold in thought, word, and deed. I lost my mother early, and I was subjected to no influence which would check the progress of free thought.

While engrossed in the study of different religions and philosophies with my limited abilities, I found a most helpful friend in Nagpur, whom I still adore as my own father. It is more than four years ago that I entered the service of this gentleman. My business was to read and write. He spent thousands of rupees in purchasing almost all the Vedic and philosophic literature of the Hindus available. In this lake of speculative thought and fiction, I was plunging and swimming for three years. I loved to study and this friend supplied me with means. By the end of this period, I had all my new doctrines formulated. These were as follows:—

(1) There is an intelligent Creator of the universe, to whom all mankind are as children.

(2) All Scriptures being the works of men, the only book from which we can study all about God is the world.

(3) There is no previous birth, nor are there re-births. All human sufferings are due to man's individual failure in the performance of his duties.

(4) Love to God and to man is the essence of all religions.

(5) Idolatry is a sin, the like of which there is none; but such virtues as Love, Truth, Mercy may be personified and worshipped.

To propagate these doctrines, I must make myself a wonderful man; and I then commenced to study closely the lives of the founder of the faiths. I was not at all satisfied with the careers and the conduct of many of them. However, I loved Buddha, and resolved to imitate him in everything, his failures excepted. Strange to say that I never thought of the Bible, or of Christ, for the reason that the Bible is so simple a book. The Brahmans are by nature a people who have the ability of enjoying and admiring either such literature as is beyond their comprehension, or that which puzzles them. If many Sanscrit books on Hinduism were to be translated into the

vernaculars, these Brahmans, I am sure, would discard them as useless stuff. Let a Brahman chant some *mantras* which the people do not understand, and they will be charmed; but let him chant the same thing in the vernacular, and they will ridicule him. If the simplicity of the Bible was one reason why I never investigated Christianity, another and most important reason was that no preacher had ever spoken to me about Christ; and I had never seen any Christian books in Marathi which I cared to read. There was a third reason: Like other heathen I had both heard and read much against the Bible which I had never read except a page or two. One reason for this neglect was that I had not observed spiritual traits in such of the Indian Christians as I had come in contact with: they differed, it seemed to me, from the heathen, in such external things as dress, and the manner of taking their food. All these things kept me off from Christ and Christianity.

At last, in the year 1892, my patron wanted me to edit a new monthly on Religion and Philosophy. Two numbers appeared successively; and on account of my new opinions, I had both to give up the editorship and the service of my benefactor. I at once obtained employment from the Rajah of Rajhandgaon who lived 170 miles from Nagpur; thither I proceeded. I was travelling in the intermediate class, and as I was stepping in the compartment, instead of being rebuffed by the only European gentleman in the carriage, he made room for me with a smile! Here I take the liberty to observe that the conduct of Eurasian employees and Eurasian and European travellers on the railways of India, is such as to throw obstacles in the way of the spread of Christianity. Hindus, though ridiculously ignorant of Christianity, know how Christians ought to behave; and since they erroneously identify Christian profession with a white face, the disreputable conduct of many Europeans has brought reproach upon the name of Christian as understood by Hindus. I myself have often wondered why so large a majority of railway employees should so disgrace the cause of Christ by their high handed dealings with natives. May God raise up witnesses to go on the railway to preach a Gospel of Love.

To return to my companion in the carriage compartment; his courteous, gentle bearing would have impressed any native as it did me. I had with me my favourite Sanscrit poet Bhawa Bhoti; and this gentleman began talking to me about poets and poetry. I was much interested in

what he said ; and I soon discovered that he knew something of Sanscrit, and much about Sanscrit literature. By and by, he changed the subject, and asked me where I stood in my attitude toward Christianity. I told him my new doctrines ; and to my great surprise he observed that I would be a Christian before a couple of years would pass away ! I thought it a mad prediction. We talked a long time. He said, " Young man, God is leading you. Study the Bible, and study the life of Jesus, and you will surely be a Christian." I simply ridiculed what I regarded as this man's audacity. At last he prayed, and gave me a copy of the New Testament. I promised him that I would read it, even though I should dislike it at first. I made the promise not so much for any interest which I had in the Bible, as for the feeling of personal friendship which this man's kindness had awakened. I got out at Rajhandgaon, and we parted with a hearty good-bye. Strange that we never thought the each one of enquiring of the other's name, residence, or occupation.

At Rajhandgaon I served the state in the capacity of school master, camp clerk and head clerk ; in this last mentioned office were vested the duties of the clerk of the court. This place of Rajhandgaon was destitute of attractions to a man of literary tastes. I had left behind at Nagpur the Sanscrit books which I valued most ; so I was driven to keep my promise and to read and ponder over the New Testament. According to my usual custom I resolved to go through the book, marking with pencil points worth noticing ; but I was so much impressed by the Sermon on the Mount that I had to stop there and admire the burning words of love and pathos and truth. I found in these three chapters of S. Matthew's Gospel satisfactory answers to the most difficult questions of Aryan philosophy ; and to my amazement I discovered the doctrine of the transmigration of soul completely refuted. I began to feel love for Christ Himself and I went on reading the Bible to the end, just in order to know more about Him.

There was living at Rajhandgaon a Christian Police Superintendent who gave me a bundle of tracts ; one of which, Bushnell's " Character of Jesus," made me hunger to read and to know more of Jesus. One day I began to doubt the truth of Christ's saying, " Ask and it shall be given unto you ;" and like a rude, ignorant child, I resolved to put the words to test. I prayed that I might get a book then and there, throwing light on the history of Palestine and on the times when Jesus lived, I added in my prayer that if my petitions were not granted I would reject the

doctrine that God hears and answers prayer. This was foolish ; but God had pity on His child. Suddenly, the next day, I received orders and was transferred to another office. To my great joy and astonishment I found in a box under a heap of rags three volumes, all religious books pertaining to Christ and Christianity and containing information on the very points about which I had prayed. God continued after this to send me many wonderful answers to prayer. I loved Christ.

It was on the 10th of March 1894 that I wrote my first letter to any Christian ; this was to a man whom I knew by reputation as a writer. A few months after this date, I believe I was a true Christian at heart, though I was wicked enough to hide it from people among whom I was honoured and loved. I had read some volumes of Church history and Foxe's Book of Martyrs. Once when a vernacular paper made false remarks on missions and missionaries, I could not help writing and publishing what I thought of them. Though I signed a fictitious name to my article, my Hindu friends recognized my writing. The Marathi editor of the *Dyanadaya* was kind to me, and published whatever I sent to him. At last people were fully convinced that I was a Christian at heart. Then commenced such persecution as cannot easily be imagined by others than high caste converts to Christianity in India. But God helped me, and relieved me from several difficulties, spreading my table with spiritual food in the midst of my enemies. When I was seriously thinking of baptism, I was suddenly reduced to penury, with loss of employment, loss of friends, and no acquaintances among Christians. My own wife who appeared to be convinced of the truth turned against me, and sought with the help of others to dissuade me from being baptized. During the month of November 1894, three successive nights I had the same dream : some one appeared uttering the words : " Follow Him and fear nothing." I at once wrote to the Rev. J. E. Abbott, of the American Board Mission, requesting him to publish the fact that I was a Christian. He did so and I was greatly relieved. Notwithstanding, my sufferings at the hands of Hindus were intense. I will not enumerate their persecutions, because I do not like to lower my countrymen in the estimation of the world, if I can avoid it. At last I came to Bombay, and was baptized the 10th of February 1895, exactly two years since I received the Bible from the gentleman in the train. Thus the Lord leads His children ; and thus His will is done in the world.

CONSECRATION.

REV. JOHN N. FORMAN, American Presbyterian Mission,
said :—

You have heard to-day of the great needs of India. On every side we see multitudes perishing for lack of knowledge. The question, What can we do to hasten the evangelization of India, is a practical one for us. In reply to this question, I would urge upon you the command, "Yield yourselves unto the Lord." (II. Chron. xxx. 8.) If each student here, to-day, were to obey this command, and consecrate himself unreservedly to God, the results would be unspeakable, inestimable.

And this is your obligation. Should a man plant an orchard and not eat of the fruit of the trees? Or dig a well and not be allowed to drink the water? God is your Maker, and has the right of absolute ownership. You are His by creation. Yet not only so, He is your Redeemer: He bought you with the precious blood of Christ. It would seem as though "by two immutable things" He would assert His right of ownership. Oh! then as being His both by creation and redemption, do you, to-day, yield yourselves up to Him absolutely and unreservedly.

Some one may ask, "How shall I yield myself?" What is meant by this consecration? Let us try to be very definite indeed. First, to-day, consecrate your life as a whole to Him, your life, your purposes, all your ambitions. I remember a young man in America who had a great struggle on this point. The question had been presented to him of going to a foreign land to preach the gospel. He said, "I know I ought to go, but I am not willing." It was a great fight for him: his feelings were deeply moved; he wept like a child. But God's grace was victorious, and he was able to say, "I am willing to go anywhere." Now, to-day, the question comes to you, young men and young women, Are you willing to go anywhere and to do anything for the Lord Jesus? Are you willing to give up all worldly ambitions, and simply put your life as a whole into His hands? In the second place, this consecration means yielding our time fractionally: "Take my moments and my days." You will find the old selfishness often re-asserts itself. Day by day, and hour by hour, you must renew the consecration. In the third place, give your possessions to the Lord. You may say, "I have very little." But whether little or much,

to-day, consecrate all to Him, the rupees and the pice. Many a one is kept from receiving a spiritual blessing through covetousness. Many a life is warped by trying to serve God and Mammon. Never allow any mercenary motive to influence your plans. In the fourth place, give God your affection. Love the Lord your God with all your heart and soul and mind and strength. No earthly parent is satisfied simply with obedience. The parent wants the love of his child. So also our Heavenly Father is not satisfied unless we love Him with all our heart. This is an essential part of consecration. All duty is made light by love. The work you undertake for the Master will be the most joyous service if prompted by love.

What will be the results of such a consecration? First, there will be a great change in character. It means becoming a new creature. As we watch the potter we see him making a variety of vessels with wonderful skill. But only one thing is required of the clay, to be perfectly pliable. We are the clay and God is the potter. If we are pliable in His hands, we must be made perfect. This is the will of God, even your sanctification. And in proportion as you are entirely yielded to Him will you be sanctified. Again what a freedom from anxiety and worry it means! There is no more worry, but peace, perfect peace! Again, it means blessing in the work. In India it is a very common thing to see two men and two oxen working all day long drawing water from a well. They work hard, but only get out a little water. But when we look at the canal, what a flood of water we see! It flows on ceaselessly, and all along its course you see verdure and fruitfulness. How many Christians there are daily trying to pump up a little water. Why not be yielded up like the channel of that canal, so that the streams and rivers may flow through you? Life will then be full of the highest success: whatsoever you do shall prosper.

The great need of the individual, and the great need of the work to-day is absolute consecration to God. Let us yield ourselves to Him, and be His and His alone. Let Him work out His glorious purpose in our lives. What a joy it is to the Lord to have His children give themselves entirely to Him, to do His will from the heart, cheerfully and lovingly. But can we do this? Must it be a slow process, or can we, to-day, and once for all, surrender all to Him? Some years ago I had a very hard steel instrument which I wished to cut at a certain point. I tried to

use a file, but found that the instrument was harder than the file. I took it to a blacksmith and asked him to cut it; but he said that he had no tool hard enough for the purpose. So we fastened it in a wrench, with the point to be cut pressing against the edge of the wrench. It was struck; but not hard enough the first time. Then again and again. Finally, a blow severed it, leaving a clean smooth surface. That which could not be done by a slow process of cutting was done by a blow. We may go on for years trying in a vague way to become more unselfish and earnest, and accomplish very little; but far better is it by a single definite act to renounce all ownership of self, to deny self, and just yield up all to God. Let God take you, and cleanse you, and fill you, and use you. India will then not lack earnest and spirit filled workers, and Indian students will perform their part in the evangelization of India.

THREE YOUNG MEN OF THE BIBLE.

REV. R. S. HAYWOOD, Church Missionary Society, said :

I believe God has guided me to direct your thoughts very briefly to three young men mentioned in the Bible. We shall see how God dealt with each of them; and as we notice their weak and strong points, may the Holy Spirit lead us to search our own selves, and see where our need lies.

The first young man I would mention is Joash. We find his history in II. Kings xii. and II. Chronicles xxiv. Notice some facts about him: he owed everything to his relations; you remember how his aunt rescued him, when all his brothers were killed—she and her husband took care of him as a little child, and taught him of God; and when he was seven years old his uncle had him crowned and gave him the kingdom. Humanly speaking, he owed everything to God-fearing relations. Owing to their influence he engaged in active work for God. See him attending to the repair of the temple; it was a work that sadly needed doing; and Joash was not half hearted. No; the priests and even his good old uncle are not energetic enough as it seems to him. As they have been slack he says to them, "Why repair ye not the breaches of the house?" and the work is done, and well done. He was an active energetic worker for God. And yet as soon as the good influence of Jehoiada was removed by death, he

encouraged his younger acquaintances to rebel against Jehovah. Worship of idols he allowed, and even killed the son of his good old uncle when he rebuked him. His service for God was not from the heart. So long as good influence was round him, and while his interest was roused, he seemed to all a most God-fearing man, but when his interest lay in another direction, he changed at once. Self was his real master, not God. And now, my brother students, let us see if we are in Joash's position. Many of us no doubt have had Christian parents and relations. In the case of most of us we have been taught of Christ from our earliest years. Thank God, indeed, if we can look back on a childhood spent under the loving care of Christian friends. It was a blessed privilege. But Joash's story shows that that is not enough to save us from sad apostasy and failure. But many of us can go further. Thank God for it if you can honestly say that you are busily at work for God. Perhaps you have a class in some mission school. Perhaps you have a little school in some distant village where you try to teach the children of the love of God. Perhaps your work is to preach in the villages, or possibly you use the opportunities which secular occupations afford to do work for God. Thank God, indeed if you can say that you have a real interest in the work. Thank God if your energy cannot bear to see the work flag. If your interest is not like this, you are worse than Joash, and indeed there must be something wrong. But even though such interest be there, the story of this young man shows us that much may still be wrong.

And so the question comes, may God the Holy Spirit help us to answer it truly. What is the real motive of all your interest and energy? Is it merely that you love teaching or speaking? Is it merely, or mainly, that you wish to be praised and valued by the missionaries or others who are above you in your work? Is it merely, or mainly, that you wish to keep a good place among other young fellows trained with you, and to be second to none in successful passes? All these motives may be right in their way, but unless there is an all-pervading motive of love and loyalty to a well known and accepted Saviour and God, the result will be a miserable failure. Fellow students, have you ever come into personal contact with your Saviour? Thank God, indeed, for loving Christian parents and for godly influence in our lives; they are a precious privilege when given, but they are no good without the Saviour. Oh, if you have not yet accepted the finished work of Christ, if you have not yet had personal dealings with your risen

Lord, don't be satisfied with your advantages, or your energetic work for God. The result will land you in disaster. You need a Saviour yourself. You need pardon for your sins. You need a power for your life, and for these you must go to Christ yourself, and take for yourself the blessings of which we have been reminded to-day.

But if you do this, what will it involve? The stories of the other two men will help to make it clear, though as time is short we must very hastily look at their histories. These two both had advantages of early training, both had zeal and energy in their work for God, but more than this they had both been in personal contact with their Divine Master. They knew "whose they were and whom they served;" and the result we shall see.

The first of the two was Samuel. He had a loving, prayerful mother as you remember, and a good though weak old teacher Eli. He was brought up with the worship of God all round him. But that alone would not have kept him any more than it did Eli's sons. But his story soon shows us that he knew God as a friend.

How fearlessly when Eli tells him, does he say, "Speak, Lord; for thy servant heareth!" And all through a long life we read of constant communication between Jehovah and His servant. And shall we with brighter light than Samuel fall behind in this? It is true we have not visions as he had; but we have the written Word, illuminated by God's Holy Spirit, and we have prayer, and if we have got into personal relation with God, we must cultivate this personal intercourse with Him; we must determine by God's grace to let *nothing* interfere with our prayer and Bible study. But mark you, these are not the means to win Christ. Christ and His salvation are free and ready for our faith to grasp at once; and *when He is our Saviour, and we know it, then* and then only can we enjoy communion with Him through prayer and the Word.

Arising from this close familiar intercourse with God, I find two other conspicuous traits in Samuel's character; one was implicit and instant obedience, and the other dauntless courage. Even as a little fellow we see how obedient he was to his earthly master; and when he was older see him going, against his own inclinations, to anoint the first king Saul. See him anointing David when he would naturally have chosen his elder brother; and see how sternly he rebukes Saul for his disobedience. And then his courage! Look at the Israelites, weary and discouraged before the Philistines, but Samuel strong in God's strength leads them on to victory at Ebenezer;

and when God's message has to be given, he fears neither the anger of people nor kings, but speaks out boldly for his Maker.

And fellow-students, if you and I are holding close communion with our Saviour, we shall be the same. He demands obedience, and we are not willing, by His strength, to do whatever He commands. Do not let us make believe to come to Him. He must supply the power to serve, I know, but we must be willing. You find this same trait clearly coming out in the life of the third young man whose name is Daniel.

He certainly knew God personally. He was a man greatly beloved. In the ninth chapter of the Book of Daniel, we find Daniel definitely studying God's written Word and praying, and this we know he regularly did three times a day. And so we are not surprised to find him, even as a young man, with the purpose in his heart that he would not defile himself, and the fearless courage which made him face kings in all their power and might. Absolute obedience to the will of God and fearless courage were, as in Samuel's case, the necessary results of his close intercourse with God. But I want you to notice one other point about Daniel's life. You remember his first great trial, the temptation to eat the splendid food sent by the king, which he knew he ought not to eat because of its idolatrous connections. He was firm, and by God's grace he and his three friends overcame that temptation. Did that mean that they had an easier time afterwards? No! the next temptations were far harder. First, for the three came the order to worship the golden image under penalty of a very painful death; and then to Daniel, the king's command to cease from praying to his God. After one temptation had been conquered, other fiercer and harder ones followed, but the God, who gave him strength to conquer in the first, gave him the needed strength to come out victorious in the fiercer conflicts.

So I cannot promise you that if you, by the grace of God, come out boldly on His side, you will have an easy time of it, or that when you have conquered some great temptation now in your way, all will be plain and simple. No; but I can promise, for He has promised it, that "As thy days, so shall thy strength be." So, fellow students, where are we? Are any here like Joash. Not yet friends of God, only workers, it may be energetic workers, for Him. Oh, accept His offer here to-day, tell Him you are willing to be His faithful servants and accept from Him His pardon, and His strength. But *then* like Samuel and

Daniel, let us keep in touch with Him. Let us make prayer and Bible study the first charge on our time, and then from Him we shall get courage and strength to be perfectly obedient and true, however fierce the struggle, however strong the enemy may be.

Then, and then only will our work in office, school, mission station, or I know not where, be well pleasing in His sight, for it will not be we that work, but Christ that worketh in us.

WORK AMONG THE DEPRESSED CLASSES.

REV. F. L. NEELD, of the American Methodist Mission, said :—

According to Sir W. W. Hunter, there are fifty millions of people in India who are practically without a systematic religion. His opinion is that, "these fifty millions will be either Hindu, Mohammedan, or Christian." I would enlarge on this idea of the depressed classes, and consider all of those peoples who are thought to be low caste, and poor, and who are depressed by those who are called, "the higher castes and educated natives."

1. Who Are The Depressed? I would answer, They are all around us; in our houses, in our compounds, in our villages, and in our cities. They come near us at our tables as *khansamahs*; they come into our houses as bearers; they work for us as *bhistis*, as sweepers, as coachmen, and as *grasscuts*. In the thought of non-Christians, these people are low. By a system of wrong thinking, certain classes of men have come to be looked upon as low and out-castes. That system of thinking is wrong. Christian students must change this conception of mankind. Jehovah and Jesus are special friends of the low, the poor, the out-caste, and the despised. We, who are students of the Christian system, must correct the conceptions of men concerning mankind.

2. How Are These People Moving? They are moving towards those people who will help them. They are coming to believe that if ever they are helped, it will be through the Lord Jesus Christ, and His disciples. This conception is growing rapidly. Statistics show that they are moving in this direction; but statistics do not show the rapid change in conception that their minds are undergoing. Those who send out the life boat will be the ones who rescue these people.

3. What Are Their Difficulties ? I will mention only two which are subjective difficulties ; and after all, subjective difficulties are greater than objective ones : First, They have come to feel that they are not wanted. This is depressing ; secondly, They have been depressed for so many centuries that they are without hope and without ambition.

4. What Is Being Done ? I would say roundly, that within the North-West Provinces in all missions, working within that field, there are, at the very least, 75,000-Christians who have come from the depressed classes. These 75,000 Christians are the leaven of the whole Province.

II. What Would Jesus Have Us Do ? The answer to this question is the real test of our duty and responsibility in the case. We need to re-read the commission which Christ gave to His disciples, to go to every creature, disciple all peoples, reach the masses, make fellow students (disciples) of them, and bring them into fellowship with Jesus Christ.

III. Suggested Methods. We need to study their problems ; by going where they live and by sympathizing with them and learning their history. We should learn the mind of God upon the subject of their needed succour. The lives of Moses and of Christ in relation to the depressed are worthy of our closest study : Moses threw himself in with the poor, enslaved Israelites, and lifted them out of their bondage ; Christ, who suffered reproach from the Pharisees because he cast in his lot with the depressed, said that it was His mission to free the captives, and to preach the gospel to the poor.

It seems clear to me, that if ever these people are to be lifted, it will be by those who are led by the Spirit of Christ. Hence as students, we need to take up this study from the standpoint of our teacher, Christ : He left heaven to come to earth to save men ; and when he came, the special subject in which he was interested was the salvation of the needy, the poor, the meek, the broken-hearted, the depressed, the captive,—those who were neglected by men whose conceptions had become too high and proud. His chief condemnation rested upon those who despised the needy, the poor, the ignorant, and the helpless.

We desire to have the mind of Christ. When we wish to learn the mind of Spencer, or of Huxley, or of Plato, we study their thoughts that we may learn their mind. If we would have the mind of Christ, we must study that mind

in all its aspects including its relations to poor, fallen humanity; and we must form our conceptions of low and high, depressed and exalted, from His view of these things. This will bring us into a large realm of thought. The greatness of His mind, the love of His heart, and the energy of His nature will become more and more manifest to us; and thus we may enter into the joy of fellowship with Him. And, now, in this world, under present conditions. What a joy it is to be fellow students in His school, even now! And, in the next world, what a joy it will be to find that we have been instrumental in winning men from the depressed of the world, fellow students with us, forever at the feet of our Lord.

THE DACCA STUDENTS' WELFARE ASSOCIATION.

REV. R. WRIGHT HAY said:—

Among the agencies by which we seek to bring the students of Dacca through Christ to God, is what is called "The Dacca Students' Welfare Association." The basis of membership is "a desire to receive, and, as far as possible to give to others, help in the formation of personal character." The committee of this Association includes representatives of different religious sections of the community, men who are interested in the well-being of young India. Brahmos of Keshub Chunder Sen's party, and of the Sadharan Somaj, liberal Hindus, and Christians are members. The local leader of the first mentioned division of the Brahmo community is the president of the Association, and I serve as secretary. We have weekly meetings, open to all students, when some theme related to the moral good of the young men is discussed. The usual order is that an essay on the subject before the meeting be read by a student. Then an address by an appointed speaker is given. This address we designate a "Friendly Talk," the purpose in employing this designation being partly to discourage the abuse of the term "lecture" so common among English-speaking Bengalis, and partly to keep the practical purpose of the meeting clearly before both speaker and hearers. This "Talk" is followed by a free discussion, in which anyone present may take part, each speaker being limited to five minutes. The understanding is that each man will say the best that, from his point of view, he can say on the subject under considera-

tion; and it will be readily seen how great is the opportunity, presented in such circumstances, for the setting forth of the truth, as it is in Jesus, in its relation to the moral aspirations of man. Such subjects as "Motives to Truthfulness," "The Ethics of Speech," "Unchastity, its Consequences and its Cure," "Moral Courage," "The Responsibilities of Companionship," "Principle versus Prejudice," and "True Patriotism" have afforded us a direct path of appeal in Christ's name to the conscience and heart alike of the students and of the committee men present, for which we have been devoutly thankful. The Association does good work in bringing the best disposed among the students into contact with the gospel which tells them, (what they can learn through no other medium) not only what they ought to be, but also *how they may be it*. I feel it to be a decided advantage to Christ's cause to be able to put what the Bible says on matters connected with the formation of character alongside the best that man apart from the Bible can say. By manifestation of the truth Christ is commended to every man's conscience, and in this He is gloried!

The conviction with which I started work among the students of Dacca has been deepened and made more powerfully operative by experience in the work, namely that it is the man, and not the Hindu or the Mohammedan, —the man and not the Bengali,—the man, and not the student, to whom God's message is addressed, and that to the man, as a sinner for whom Christ died, the gospel is to be preached with a dogmatism such as shall give an impression of the preacher's absolute certainty of the truth which he declares, and of the Divine authority which lies back of his preaching. I have eschewed the giving of apologetic lectures and also the giving of polemical addresses on the hereditary religions, believing that the work of the evangelist is of quite another kind. In personal dealing with enquirers, something of apologetics and also of polemics is generally necessary in order to the clearing away of difficulties on the one hand, and predilection on the other; but the man has already been touched, and touched at a point where no human system of thought can help him: he is an awakened sinner, and he is more exercised now about his personal salvation than about the justification of any system of religious thought and practice, and, moreover, he understands that you are seeking his eternal good, not merely the propagation of a faith that aspires to supersede the other faiths of the world. I have now working with me in Dacca a young fellow who

was a teacher in a Brahmo school at the time of his conversion a few years ago. He was a member of a young men's society connected with the New Dispensation Brahmo Samaj, and had undertaken to read a paper at its anniversary meeting. After his acceptance of Christ one thought filled him, and this thought became the theme of his paper read to this society of young Brahmos,—not “How I was led from Hinduism to Christianity,” but “My Sin and My Saviour.” This brother now lives and labours for the salvation of his countrymen, and, although he knows the hollowness and error of Hinduism, and the insufficiency of Brahmoism within, his preaching has sustained reference to that which is universal rather than local, which pertains to man rather than to his countrymen as such,—the revolt of the will against God as exemplified in disregard of conscience and in the disparity which is manifest between man's life as seen in Jesus and man's life as lived by our fallen race; and alongside this is placed the authoritative declaration of John iii. 16, “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life,” sealed with the preacher's own testimony from experience to the saving power of Christ. I am persuaded that it is upon this line that the students and people generally of India are to be evangelized.

This young Bengali convert wrote in our last report, “Another thing I must say to the glory of our Lord, that in our work among educated men, such as pleaders, teachers, deputy magistrates and others, I have found that the Word of God is more powerful in convicting and convincing a man than any amount of philosophical and scientific reasoning. I have been very agreeably surprised that, after I have found attempts to convince a man by philosophical reasoning for an hour fruitless, simply reading or quoting to him some texts on sin and salvation has silenced him.”

EDITOR'S NOTE.—The above paper contains, in substance, the informations given in a personal conversation between Mr. Hay and the Chairman of the Calcutta Students' Conference. Because of its unique value, it has been inserted with the addresses in this volume.

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PART IV.

AN APPEAL FROM INDIA.

THE undersigned, as representing those student volunteers from America and Britain whose privilege it is to be now at work in India, have pleasure in endorsing this appeal, in the hope that God may use it to lead many of their fellow-students to join them as sowers and reapers in the fields of India :—

CRAYDEN EDMUNDS, *Calcutta*.

A. H. EWING, *Ludhiana*.

JOHN N. FORMAN, *Fatehgarh*.

J. H. MACLEAN, *Madras*.

W. A. MANSELL, *Lucknow*.

MAX WOOD MOORHEAD, *Poona*.

J. CAMPBELL WHITE, *Calcutta*.

OSWALD O. WILLIAMS, *Karimganj*.

October 1st, 1896.

WE have sought to let the various sections of India speak for themselves, as the needs are voiced by individual missionaries. When quoting the very words of missionaries we have used quotation marks but omitted names, placing these, together with the names of other missionaries who have furnished facts, at the close of the article. Most of the letters received express the urgent need of workers by showing how few of the vast masses of heathen are as yet reached. Some urge to immediate effort because of the special signs of the times. In some quarters theosophical and sceptical writings are increasingly read. Several speak of a revival of Hinduism as a patriotic measure; while others mourn the prevalence of a spirit of apathy and indifferentism. As representing the condition of many large centres in India we quote from East Bengal:—

“There has been a decided revival of Hinduism during the last five or six years. Educated men who a short time ago affected contempt for the idolatrous practices of the common people now justify and take part in them. In regard to caste there is, I fear, less of a relaxation of its hold upon the educated community than there is a slackening of the restraints of conscience. Men submit to the *social* requirements of the caste system for purely selfish reasons, and then give themselves to the effort to justify the system philosophically out of a desire to maintain, if possible, some degree of self-respect while following a course condemned alike by reason and conscience. It is also manifest that, especially among the students of Dacca, much of the revival is due to the working of a spirit of pseudo-patriotism, which moves them to rally to the defence and maintenance of ancestral customs which have become interwoven with the life of the people, and the disturbance of which seems to portend the conformity of the nation's life to a foreign type. The idea still widely prevails that missionaries are Government agents, engaged in the work of completely

and permanently subjugating the people to the 'British Raj.' The present interest in Hinduism, I am persuaded, springs more from political than from religious considerations. It is a kind of protest against the intrusion of western influences and institutions—nothing deeper than that.

"Western infidelity, theosophy and the theistic movements are appreciably affecting the thought of the educated classes in our district, but so far as I know there is no organization on infidel or theosophic lines, while Brahmoism (Indian theism) is not attracting as many to the adoption in practice of its principles as it did in the early days of its existence. The preacher of the Gospel has mainly to contend against a stolid spirit of indifference to spiritual things, associated with an active worldliness that gives to things temporal the place in interest and life which belongs to God. Notwithstanding the instinctive religiousness of the Indian mind, it is growingly difficult to get professional men and students to give serious thought to things pertaining to eternal life and godliness."

As we now consider the needs of some special sections of India, let us volunteers ever remember that the quality of the workers is vastly more important than their number. Most touchingly has this been emphasized by some who are in sore need of help. One writes: "*Nothing so much needs to be recognized by those contemplating giving themselves to God for work among these people as this, that it is only as they allow God to give Himself to them to work through them that anything can be accomplished.*"*

I.—MADRAS PRESIDENCY.

This Presidency was the first to be occupied in modern times, and great progress has been made. According to the census of 1891 there were in Southern India 865,528 Native Christians of all denominations,

* In the statistics which follow account is only taken, unless otherwise stated, of European, American and Australasian workers; in the more advanced fields their work is splendidly supplemented by native colleagues and helpers, but even when we take this fully into account the need remains appallingly great.

showing an increase in the decade of 22·7 per cent., while the population advanced during the same period by 15·2 per cent. The Christians are one in forty of the total population, but one out of every twelve graduates is a Native Christian. Yet even this best-worked of Indian fields needs more labourers. In the city of Madras and its immediate neighbourhood thirty-two workers are urgently wanted by ten different societies. There is special need for workers among the educated classes, which in this Presidency are more numerous than anywhere else. To reach them at once is of the utmost importance, and many of them are accessible to Christian influences if these are brought to bear on them with tact and sympathy. There is need of special workers to supplement and follow up the work of the Christian colleges. Many of the students through the influence of their college come to have more or less sympathy with Christianity, but in many cases their professors have not time for the personal dealing that is necessary. There is need also of following the men up after they leave college. Again, within a few miles of Madras is Conjeeveram, ranking high among the sacred cities of Hinduism, with a population of 45,000, and a large influx of pilgrims, but without a European missionary.

A glance must now be taken at some other parts of the Presidency.

The South Kistna and North Nellore District has one missionary to about 109,000, while one-tenth of the population is scarcely reached. "There are no converts among Mohammedans, and few among Sudras, Komaties, Kshatrias and Brahmans, who compose four-fifths of the population. Here lies the field of greatest need. We need to-day if we could possibly get them three men for evangelistic, one for industrial and one for educational work." A sad fact reported from this region is that tracts and books furnished by the infidel West are being used by the more cunning fellows to misrepresent Christianity.

In the **Nellore** district very few from high castes have become Christians, and double the present force of men is needed.

The South Nellore District.—"We have ten missionaries and a population of about 400,000. Each missionary has his own district in which he preaches from village to village."

North Arcot is worked by the Reformed Church of America; it contains a population of 3,000,000. A third of the district has practically no Christian agents at work in it. At the rate of one male missionary to 100,000 people 22 more are needed.

South Arcot has a solitary worker to a whole taluk (county). In the Danish Mission two missionaries are wanted for evangelistic work, and one for educational work, also a medical lady.

Negapatam Taluk (Tanjore) has one missionary to 375,000 of the heathen masses. Thousands of villages are practically virgin soil.

Madura District has one missionary to about 50,000 people. In some districts the people are hardly touched by Christian influence. A revival of Hinduism has been greatly fostered by the Chicago Parliament of Religions. No special work is done for Mohammedans. Three more men for evangelistic work, two for itinerating, one for educational and one for literary work are wanted; also several single ladies.

In **Palamcotta** the whole district is fully occupied. "The great want is the Holy Spirit in the Native Church."

Travancore. "In this best served district of all India we could easily do with ten times the number of workers. The hill tribes are scarcely touched. We need badly special men to deal with Mohammedans and the educated classes." The London Missionary Society reports 400 congregations and 54,000 people, but mostly of the lower classes. Very few of the higher classes have come over to Christianity.

"The Reformed Syrian Church, some 30,000 strong, is now open to receive any one who will help its members to a life of holiness and service. They have a record of Christian existence of over a thousand years. They have no caste to break, and they are men of a very high intellectual order. They are the

hope of South India, and I am profoundly convinced that work done for them will be repaid in a harvest of souls all over India. If, say, two men full of the Holy Ghost were willing to come out at their own charges and go about, roughing it, among these people, I am sure that their labours would be well repaid in the work this reviving church will do among the heathen in all parts."

The Native State of Mysore has a population little under 5,000,000. "No one of its districts is wholly unoccupied. There are no Mohammedan, Parsee, or Jain converts. Work is not being done among these classes. There is great need of suitable labourers among educated men. There is no medical work except in Bangalore, and there is abundant scope for itinerant medical missionaries. There is now one missionary to about 250,000. In order that there might be one to each taluk, more than fifty missionaries are wanted. Theosophy of late has had a somewhat strong branch in Bangalore."

Nizam's Dominions (Hyderabad). In this large territory, with a population of 11,500,000, there are only about thirty missionaries, belonging to six societies. As the state is under a Mohammedan Government, (though the bulk of the population is Hindu,) Mohammedanism is very strong, especially in the city of Hyderabad. In the Telugu-speaking part there is one missionary to about 500,000 Telugus. In the districts (none being fully occupied) there are three important centres for three new men to be placed without delay. Three men are needed for evangelistic itinerancy, there being promise of great blessing in the villages in the near future. One is needed for scholastic work, one for medical work, and one of the senior missionaries should be set free for translation and literary work.

A missionary working among the hill tribes writes : "In a population of 500,000 my wife and I are the only missionaries. Our great need is one or two holy, heroic pioneers ; one of these should be a medical lady, and another an industrial expert. Kanker State (population 80,000) has no missionary. Kalahandi State

(325,000) never had a missionary. If you can do anything to awaken interest in these poor simple people we are hunting among the hills and jungles, in Jesus' name do so."

From Jalna a missionary writes: "In our district we could easily find work for one missionary in evangelistic, one in industrial, one in medical, and one in zenana work. For some 200 miles by 100 miles to our south-east there is no work done at present, and the whole district is teeming with people."

II.—BOMBAY PRESIDENCY.

There are twenty-one colleges and professional schools in this Presidency. Of these only one is under Protestant Christian control. Of the 186 Professors in these institutions only 44 are Christians. A yet more significant fact is that of the 3,189 students only 35 are Protestant Christians. In nineteen of these institutions there is no Christian work. One of the two remaining is Roman Catholic. In 76 high schools of the Presidency there are 6,394 scholars in the two upper classes. Of these only 85 are Christians.

In the British and Feudatory Territories of this Presidency there are 40,303 villages, and the population is 26,916,358—about equal to the population of England.

Bombay City presents a great need for work among educated Hindus and Mohammedans; also among Parsees, who number over 47,000. The latter have no sense of the value of spiritual things. Their prosperity, their energy and the prospect of advancement have made many of the younger men materialists. In other cities of the Presidency, and in Feudatory states, there are 29,000 more. "Workers among English-speaking Parsees should be well educated and should have a strong personality to pierce the crust of indifference and worldliness. The ranks of Parseeism are yet unbroken save in a very few instances."

Belgaum District has three missionaries to 864,000 people.

Kolhapur State. The American Presbyterians are working in this southern part of the Presidency. Their

field may be said to embrace the Collectorate of Rutnagerri, the Native State of Kolhapur with its dependencies, and six adjacent native states. Within the limits of this field there is a population of 4,000,000. These are largely Hindus, distributed in towns and villages, of which there are 1,303 in Rutnagerri, and 1,700 in Kolhapur and the adjacent states. In but few of these villages is the Gospel preached even once a year. Stations should be at once started at such strategic points as eight towns, each with a population of over 10,000, and ten others of which each has a population of over 5,000.

“Government education is making rapid strides. Kolhapur State reports 221 schools with over 14,000 pupils. Throughout these states there are thousands of good readers who might be reached through the printed page. We now need eight evangelists to occupy central towns, to itinerate in the villages, and to reach by private conversation the large student class.”

Satara District has a population of one and a quarter millions distributed over an area of 4,912 square miles. To evangelize the 1,340 cities, towns and villages there are resident in this district only one male missionary and four female missionaries.

The **Bhore** and **Phaltan States**. The Poona and Indian Village Mission is entering these states (population about 350,000). It is praying for one hundred workers.

The **Roha** taluk of the Kolaba collectorate has one missionary to a population of 400,000.

The Poona District has a population of 1,067,800. Out of 1,191 towns and villages, 1,169 have no resident Christian, and very rarely are these visited by the messenger of the Gospel. Four-fifths of the population of this district is in villages, the average number of persons in a village being 720. These facts show the importance and difficulty of village work. There are 250,000 children of school-going age—one boy in 5 or 6 is learning and one girl in 56, yet female education in this district is twice as good as the average for the Presidency.

Ahmednuggar. The Marathi mission of the American Board C. F. M. has about one worker to every 100,000 people. "Adequately to work our field [a part of Bombay city, a large part of the Ahmednuggar collectorate, the Sirur taluk of the Poona collectorate, parts of the Satara and Sholapur collectorates, and the Roha taluk of the Kolaba collectorate], there are needed for evangelistic work twenty-five workers; medical work, nine; industrial, five; educational, eight; and for literary work, three." An older missionary remarks on a revival of attachment to Hinduism, not as supplying spiritual needs, but to stimulate patriotic feeling.

Khandesh. Of the 16 taluks only five are occupied; and the proportion of missionaries is one to 300,000 people.

Guzerat. Kathiawar has three missionaries to 3,000,000 people. Thousands have never heard of Christ. Kutch, said to have the population of Uganda, has never had a missionary. Rajkote has been occupied for fifty years, yet the missionary there writes: "I have been these months among a promising people who have never heard the Gospel before: who knows when they are likely to hear it again!"

In Wadhwan a missionary writes: "The people listened splendidly. They have never heard before in some cases, in others possibly once. There are hundreds of villages of aboriginal races as reachable as the Figians were, and with little or no religion to destroy. *In a few years these will have become Brahmanised*, and then work among them will be like knocking our heads against a stone wall. A Government official of the district entreats us to send men there, promising every assistance in his power, and we cannot move. Why? For want of men. We could keep two or three men busy at nothing else than translating and writing. The Bible revision is not expected to be finished in any one's life-time, and all for lack of men. We have one man to do the work of a minimum of six in Surat alone."

Sindh. Men and women missionaries all counted give only one to 125,000 of the population. Large

districts are unoccupied and receive only occasional visits from missionaries. One trained educationalist and a band of trained evangelists are wanted.

III.—CENTRAL PROVINCES.

Of the 13,000,000 in the Central Provinces 2,500,000 are reported as belonging to aboriginal tribes. The larger towns take up most of the time of the few workers, and the mass of the people are practically untouched. Only eight of the eighteen districts are in any sense properly occupied. The Central Provinces are backward and not very literary. Their one revival lately has been a cow protection movement, which has been very popular even among some of the educated. Spencer's works are largely read.

In the **Nagpur** Commissionership, with its five divisions and over 8,000 villages, we find a total of 20 missionaries. Wardha with over 400,000 people, Bhandara with over 700,000 and Balaghat with over 380,000, have each but one missionary.

The solitary worker of Balaghat says: "The country is in many parts wild and difficult to travel, and any one really determined to get at and remain among the village people would probably have to face a good deal of self-denial in matters of food, housing, etc. But to really consecrated workers with good physique, I believe there is no part of India more promising for speedy and good results. I should heartily welcome two or three soul-loving single men helpers."

Chanda, with an area of 10,749 square miles, with 2,700 villages, and a population of over 690,000, has no missionary.

Raipore. "Our field is a very large one—the eastern division of the Central Provinces, inhabited by nearly 5,000,000. Twelve missionaries are working in this section, but nearly all the Native States in this division are unoccupied. If we had a hundred missionaries there would be room for more. If you can do anything to increase the number of missionaries here you do a great good to one of the most neglected districts in India."

Mandla. (Ghond and Bheel Mission.) For the 2,000,000 people scattered among hills there are five missionaries. At least six men are wanted for evangelistic work.

Jubbulpore. In this district eight men are wanted for evangelistic work, two for industrial, one for educational, one for literary and two for medical work; two ladies also for medical work.

Hoshangabad. "There are large unoccupied districts in the Native States of Bundelkhand, Rewah, Punnah, and Gwalior. Matt. ix. 37 is very true of this part." Another writes: "There is, I believe, a population of over 3,000,000 entirely untouched."

From **Hurda** is sent this message: "One of our districts has 1,256,000 people, with only two men and four women evangelists."

Bhopal, with a population of 2,000,000, is in a peculiar position. Being under a Mohammedan dynasty permission is not yet given to preach in it. One or two futile attempts have been made to settle in the state, and the colporteurs are sometimes deported into British Central Province territory. Except in Sehore no work is at present going on. Pray that closed doors may be opened.

Indore. The Canadian Presbyterian Mission has 34 workers among 5,000,000 people. A low estimate of needs would be: for evangelistic work twenty men and as many ladies, for medical work eight, industrial three, and literary four.

In **Berar**, with a population of 2,800,000, the proportion is about 68,000 to each missionary, male or female. Several taluks are still unoccupied. Twenty more evangelists are needed, six more medical workers, six for educational work, two for literary, and five for industrial.

The Kurku and Central India Hill Mission has one missionary to 400 square miles. "Four districts in our field are quite unoccupied. Let us have nine more evangelists, three medical men, two industrial workers, and one educationalist. God alone knows our sore needs."

IV.—BENGAL.

Bengal and Assam have a population of 80,000,000, more than twice that of the United Kingdom.

Calcutta. The north and west suburbs of Calcutta are practically unoccupied except by women workers. On the east of the city there is a large population of the lower classes—about 150,000—with no systematic work among them. On the west of Calcutta is a river, and on the east a canal; both of these are crowded with boats worked mostly by Mohammedans; among these no one is working.

Midnapore. The field of the Free Baptists is in Northern Orissa and Southern Bengal (population, 3,600,000). No section of the field is more than partially occupied. The northern and western sections are practically untouched. To *attempt* to evangelize this field eight men are needed at once.

Chota-Nagpore. The district of Palaman, with 750,000 inhabitants, has not a missionary or native preacher. Among the tributary states none are occupied with the exception of Gangpur, and Chota Nagpore has still more than a million heathen without the slightest touch of the Gospel.

Behar. “I believe Behar is the most neglected part of India. Leaving Patna out of account, for all this large Province, with its vast population of 24,000,000, we have only six European missionaries to the heathen. Quite half the Province is as much heathen as any other part of the world, having never yet even heard the sound of the Gospel. The need of workers is tremendous and the darkness is awful.”

At **Darjeeling** the Church of Scotland has missionaries in the ratio of one to about 40,000 people. “There are many tribes east of Bhutan, scattered along the hills, among which there are no workers. These tribes have no written language, and some are quite wild.”

Rampore Boalia. The English Presbyterians report two missionaries to 1,300,000 people. Bogra with 817,000, and Malda with 815,000, have no missionary.

Berhampore. “There are six missionaries (two men

and four ladies) to about 1,300,000. There is an ample field for work among the villages."

Nadiyah Zillah is probably the best worked zillah (Government district) in Bengal. In the best worked part preachers of the Gospel manage to visit every village once in two years. Unless vacancies are supplied at once the work will be much crippled. Fresh workers are sorely needed to enable the work to go on uninterruptedly.

At **Faridpore** there is one missionary to 500,000. "The need is so great that at present it does not seem possible to state figures."

Bakharganj. "The whole island of Bhola (population 258,450) is without a missionary, a native preacher, or even a Christian school. The same may be said of Patnakali (population 496,735). In other words, half the district is practically untouched. Moreover, we have not maintained work already begun."

Dacca has a staff of two missionaries and four evangelists to 2,409,000 people. "The district is practically unoccupied, but visited as far as possible from Dacca. The churches responsible for this part of the world-field ought to be willing to sustain *at least* as many mission stations as there are police stations. That would indicate a call for at least eleven more missionaries. My conviction is that they ought first and last to be evangelists."

Tipperah, Pubnah, and Mymensing are needy districts in East Bengal. Four ladies are working at Tipperah among a population of 1,500,000. The Hindoos seem ready for the Gospel and have several times asked for a male missionary. Pubnah, with a population of 3,000,000, has five missionaries. Mymensing (population 3,500,000) has two men and five women workers.

Assam. Manipur is an Independent Native State, and has one missionary to 200,000 inhabitants. The valley of Manipur and the various hill tribes to the west, north, south and south-east are unoccupied, no missionary being as yet permitted to go to these people. Only the Tangkul Naga Hills are occupied.

The **Kashia Hills** of lower Assam, having a population of 200,000, have ten missionaries, with their

wives. "There are here 11,000 Christians. The whole system of education and the whole literature are under mission control. There are several other hill tribes, especially in the Cachar Hills, quite as likely to receive the truth, but still without any workers. In the plains near this district there are only three mission centres in a population of 3,000,000—one ordained missionary to one million people! There is no grander opportunity afforded to any one than that which this part of India offers to the Church which has become specially responsible for it—the (Welsh) Calvinistic Methodist Church. Ten large centres could be occupied at once."

V.—NORTH-WEST PROVINCES.

Nearly every Government district of the North-West Provinces has at least one missionary, but in some districts of from 300,000 to 800,000 there are only one or two ordained foreign missionaries; for example Etawah has about 800,000 inhabitants and the working force is one ordained foreign missionary and one ordained native minister.

Ballia. one of the districts, is entirely unoccupied, the population is 924,763. It was the worst of all N. W. P. districts two years ago for cow-protecting agitation. The people are almost all villagers.

Benares. The population of the city alone is over 250,000, and of the district 890,000. There is considerable space to the south and south-east towards Chota Nagpore unoccupied.

Fatehpur. One man and his wife are the only missionaries among 750,000 people. "Only the city and a few adjacent villages are being reached. The great need is for evangelists *filled with the Spirit*. Religious apathy is what is met on every hand. The temples and mosques all through the district are in a tumble-down state. The young men profess to be what their fathers were if they only knew what that was."

Fatehghar. "The total population of this district is about 850,000; most of our village population is not

provided with workers. The villages are very thick ; we have nearly 4,000 in our district alone. In places of eight and ten thousand we should have a missionary and a strong force of native teachers and preachers."

From **Saharanpur** a missionary writes of many towns of from 5,000 to 15,000, in some of which there is not a Christian worker. He advocates the plan of building in such places small rest-houses where the missionary can spend a few months at a time according to the development of work at each centre. "Religious thought is going through a process of fermentation, and as a result we have new religious societies springing up on every side. A hopeful feature is that many are not satisfied with the negations offered them in these modern organizations, and are ready to listen to the gospel. The opportunities of work among the educated young men of India are so many and inviting that I would like to see hundreds of our best equipped students from America and Europe throwing themselves into this work."

Kumaon District—Almora. "There are five missionaries (two men and three women) to 250,000 people. This district has mountains reaching from 4,000 to 10,000 feet, intersected by deep valleys. Many houses are perched high up on these mountains, and to reach these dear people with the gospel we need as many workers as you would require for three or four times the population of the great cities on the plains. I would like to see two more workers for evangelistic, one for medical, two for industrial, and one for literary work. They should all be men able to bear the roughness of mountain life."

Oudh. "The large gatherings of the Methodist Episcopal Mission in the N.W.P. and Oudh have been mainly from two classes. Consequently large sections of the community are yet unreached. In order to reach the people, and specially the women, for Christ, we must send out women evangelists two by two who will go from village to village, training converts and preaching the gospel. The calls for women in this line are almost unlimited, and the need of the people is

most pathetic. We are making advances along the frontier to Thibet, and there is abundant room for work. These hills and forests are full of a poor community of a hardy mountain type who have not as yet come under the rigid caste system. I saw in my recent visit to Garhwal a number of prominent villagers who had but recently been invested with the sacred Brahminical cord. A systematic attempt is being made to fasten Hinduism upon these people. If Christians were on the field in some numbers the triumph of Christianity could be markedly hastened by preempting these mountaineers for Christ."

VI.—RAJPUTANA.

This large territory has a population of over 12,000,000, with only twenty-four European missionaries at work. "Tonk, Jhalsapatam, and Jaisahmir are large towns where, as yet, there is no missionary. I should say that Tonk and Jhalsapatam would be good fields for any society wanting to begin work. All large towns in Native States should be occupied by European missionaries. To do this effectively I should say a dozen more men are needed. The Arya Samaj is active in propagandism." Numbers of the people, on the other hand, cling tenaciously to the old rites of Hinduism.

VII.—PUNJAB.

The Punjab, including thirty-five Native States, and adding Kashmir, has a population of 20,000,000, of whom 10,500,000 are Mohammedans, 2,000,000 Sikhs, and the rest Hindus. The Sikh race, allowed to be the finest in India, is found only in the Punjab. So great is the need that towns and villages at no great distance from the oldest mission stations can scarcely be said to be evangelized. One brief visit a year to a village or town does not evangelize that town or village. There are hundreds of villages where even less is being done. Many of the thirty-five Native States are practically unworked, and where work is going on in them, it is in many cases not regularly established.

Lahore. There is a revival of that form of reformed Hinduism known as the Arya Samaj. At present the largest college in this city is the Arya College, equalling in numbers both the Government College and the Forman Christian College.

Ferozepore has one missionary to 140,000. In this district of five thasils (counties) two are wholly unoccupied. A lady doctor and two nurses are needed for the women's hospital. For five of the larger towns twenty evangelistic workers are wanted. The medical work in this district has made the mission widely and favourably known. Wherever the doctor goes the evangelistic work meets with a favourable reception.

Sialkot has one missionary to 186,000. Three districts with a population of 1,250,000 are unoccupied (only visited). Twelve men and eleven women are wanted.

The **Jhelum** district is only partially occupied ; four men are needed now. The Arya Samaj is stirring up the Hindu population and establishing schools for the education of the children.

Peshawar district is only partially occupied. *Hazara* (population 516,000) is hardly touched, and *Kohat*, with 205,000, is altogether untouched. All the regions north and north-west of Peshawar are unreached. "The Pathans are very accessible in their villages, and hospitable. There is a great field open for itinerating missionaries. As far as I know, there is no mission between this and Rawal Pindi, a hundred miles off." At the very least nine workers are wanted at once. Two of these should be medical men. "There is a revival of Hinduism in the form of the Arya Samaj. Lately this society published a long notice against us which was posted in the streets and mosques. The Anjuman-i-Islam is very active in street-preaching, and the Mohammedans are continually building new praying places. Hindus and Mohammedans are almost combining to oppose Christianity."

Kashmir. The population of Kashmir proper, that is the Jhelum valley and the adjacent valleys, is about 3,000,000. A very small portion of Kashmir is occupied. "Among the unoccupied districts are the

Punch State, Kishtiwar Province, Chilas (feudatory), Hunza Nagar, Astor and Gilgit, and Chitral. There are no baptized converts among the Hindus, and very few, if any, among the Mohammedans. Allowing one to 10,000 people, 90 workers are now required. Each would have a district of about 15 square miles, exclusive of mountains. We have not even surveyed our field of action thoroughly yet, but hope to do the frontier survey within the next three or four years."

The sphere of work of the Moravian Mission in India is the provinces of the north-western corner of Thibet. They have three stations and fourteen missionaries. There is a great need of more workers; not so many European agents are wanted as native agents, since the villages are very small and far between. Besides Leh in Ladak there is scarcely one village with a larger population than 600 souls.

The solitary worker in *Baltistan* writes of hopes as yet unfulfilled for five workers. He says that in Kaffiristan sometime ago teachers of Christ's religion were asked for; but none have gone. He further writes: "In the whole province of Baltistan there is only one worker as yet, a low member in Christ Jesus, but redeemed with a great price. There is great need of workers here. One has not done much in preaching chiefly because one has been praying and waiting for the special blessing of God, to be filled with His Spirit." He is also praying for the people "that they may get a strong need in their hearts for the only true and living Saviour Jesus Christ." This prayer from the borders of Thibet we would voice for all India.

Before closing we would emphasize one important line of work—Christian Literature. There are 15,000,000 persons in this empire under instruction or able to read and write. About one million a year leave school; of these 925,000 are totally ignorant of Christian truth. Hence all will see the importance of publishing and distributing Christian literature. Christian books and tracts may be compared to ammunition which enables a soldier to strike those who are otherwise far beyond his reach. For example, the Rev. J. F. Ullmann's book, *Dharmtula, or Religions*

Weighed, was carried by a Hindu ascetic into a village of Behar and proved the means of establishing a Christian community there. A Christian cooly bequeathed Rs. 100 for the spread of three little books, which he highly valued as they had been the means of bringing him to Christ. After his death they were found under his pillow. If we wish to alter the thought of the masses, we ought to be prepared to whiten the fields of India with a snow-storm of lively, penetrating and attractive leaflets. To accomplish this, experts should be set apart to the task.

We deeply feel that figures but partially convey the need which we would here express.

The picture is a dark one, taken by missionaries on the spot, and taken for us volunteers. One of the workers asks for "European Knights of the Cross," and adds: "It's chivalry for Christ that is wanted in the hearts of young men at home."

Are you to disappoint these dear faithful workers? They are only 1,600 among a population more than four and a half times that of the United States, and nearly ten times that of England and Wales. Eight and a half millions die annually.

We close with the words of that friend of Western students, Rev. A. J. Gordon, D.D.: "I have long since ceased to pray, 'Lord Jesus, have compassion on a lost world'! I remember the day and the hour when I seemed to hear the Lord rebuking me for making such a prayer. He seemed to say to me, 'I have had compassion upon a lost world, and now it is for you to have compassion. I have left you to fill up that which is behind in mine afflictions in the flesh for the body's sake, which is the Church. I have given my heart; give your hearts.'"

"When I say unto the wicked, O wicked man, thou shalt surely die, and thou dost not speak to warn the wicked from his way; that wicked man shall die in his iniquity, but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it, and he turn not from his way; he shall die in his iniquity, but thou hast delivered thy soul." Ezek. 33: 8-9.

List of Missionaries from whom the above information has been obtained.

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Carey, Rev. Wm., Eng. Bap.,	Barisal.
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Muller, Rev. M. O. A., Kurku and C.I.H.M.,	Ellichpur.
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Sims, Rev. A., L. M. S.,	Berhampur.
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Webster, Rev. E., W. M. S.,	Negapatam. [bad.
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